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BY

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1895



THE  
SĀMKYHA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF  
THE SĀNKHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA



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## PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*<sup>1</sup> or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition<sup>2</sup> is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished<sup>3</sup> by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

<sup>1</sup> For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

<sup>2</sup> The title reads: Kapilā-'cāryya-pranītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthaḥ | tad-bhāṣyam Vijñānā-'cāryya-racitaṁ sāṅkhya-pravacana-bhāṣyam | grāmapure mudritaṁ abhūt | ḡana 1821 | [Copies in the British Museum and Harvard College Library.]

<sup>3</sup> The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.



mended to American students as an introduction to the study of the subject. The first scholarly edition<sup>1</sup> of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation<sup>2</sup> was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-'ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indraji, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

<sup>1</sup> The Sāṅkhya-pravachana-bhāṣya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1856.

<sup>2</sup> Sāṅkhya-pravacana-bhāṣya, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.



Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves — which, as hinted above, I hold to be a modern product of about half a millennium ago — the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.



In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against



the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ṣvetāśvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*



*dogmas* the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,  
April, 1895.

As this work is printed from electrotypes, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.



## Çri-Gaṇeçāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi puṁsi  
sarvā-'bhimāna-vinivartanato 'sya muktyāi  
vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,  
nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.

tasya çrutasya mananā-'rtham atho 'padeṣṭum  
sad-yukti-jālam iha sāmkhya-kṛd āvir-āsīt,  
Nārāyaṇaḥ Kapila-mūrtir, aṇṇa-duḥkha-  
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,  
tat samaṁ sarva-bhūteṣu cit-sāmānyam upāśmahe.

içvarā-'nīçvaratvā-'di cid-eka-rasa-vastuni  
vimūḍhā yatra paçyanti, tad asmi paramam mahāḥ.

kālā-'rka-bhākṣitam sāmkhya-çāstraṁ jñāna-sudhākaram  
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.

cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;  
sāmkhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !

“tat tvam eva, tvam evāi 'tad” evaṁ çruti-gato-'ditam  
sarvā-'tmanām avāidharmyaṁ çāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-  
çrutiṣu parama-puruṣārtha-sādhanaṣyā 'tma-sākṣātkārasya hetutayā çrav- 20  
aṇā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyām smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ  
matvā ca satatam dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇa 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-  
ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa- 25  
pattīḥ Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-  
dideça. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita  
iti tābhyām asya gatārthatvam ; saṁgṇa-nirgṇatvā-'di-viruddha-rūpāir  
ātma-sādhakatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva  
durghaṭam prāmānyam» iti. mām 'vam ! vyāvahārika-pāramārthika-rūpa- 30  
viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām  
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-  
bhūmikāyām anumāpitaḥ ; ekadā para-sūksme praveça-'sambhavāt. tadīyaṁ  
ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty



eva; yathā puruṣe sthāṇu-bhrama-nirāśakatayā kara-caraṇā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūdhāḥ sajjante guṇa-karmasu;  
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḥ”

- 5 iti Gītāyām kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit  
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam  
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty  
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-  
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā  
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati  
hrdayasya ṣoḍaśa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu  
lokāv anusaṃcarati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit  
paṇyaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣaṭāḥ

- 15 “prakṛteḥ kriyamāṇāni guṇāḥ karmāṇi sarvaṣaḥ;  
ahamkāra-vimūdhā-'tmā kartā 'ham iti manyate.”  
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,  
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-ṣaṭāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-  
bhūmāu bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-apramāṇyam; vivakṣitā-  
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-paraḥ ṣaḍaḥ sa ṣaḍā-'rtha  
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-  
'ntarā-'napekṣaṇena tad-aṅgasyā 'nuvādatvān na ṣāstra-tātparya-viṣaya-  
tvam iti.

«syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-  
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḥ,  
atra ce 'ṣvarasya pratiśidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-  
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo  
'pāsanā-paratva-sambhavād' iti vācyaṃ; vinigamakā-'bhāvāt. īṣvaro hi  
durjñeya iti nirīṣvaratvam api loka-vyavahāra-siddham āiṣvarya-vāirāgyāyā  
30 'nuvādituṃ śakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv  
īṣvaraḥ sphuṭam pratiśidhyate, yena seṣvara-vādasyāi 'va vyāvahārikatvam  
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi  
'va vyavasthā sambhavati;

“asatyam apratiṣṭhaṃ te jagad āhur anīṣvaram”

35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-  
kasyāi 've 'ṣvara-pratiśedhasyāi 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-  
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiśi-  
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣanena tatra cittā-'vegato  
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇām ācāryaḥ. seṣvara-



vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram  
sāṃkocjeta. yat tu

“nā 'sti sāṃkhya-samam jñānam, nā 'sti yoga-samam balam.  
atra te saṃçayo mā bhūj, jñānam sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-'ṅga eva sāṃkhya-jñānasya darṣanā-'ntarebhya 5  
utkarṣam pratipādayati, na tv iṣvara-pratiśedhā-'ṅge 'pi. tathā Parāçarā-  
'dy-akhila-çīṣṭa-saṃvādād api seçvara-vādasyāi 'va pāramāthikātvam ava-  
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāṇāde sāṃkhya-yogayoh  
tyājyaḥ ṣṛuti-viruddho 'ṅgaḥ ṣṛuty-eka-çaraṇāir nṛbhiḥ. 10  
Jāminīye ca Vāiyāse viruddhā-'ṅgo na kaçcana;  
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā iṣvarā-'ṅge bala-  
vattvam. tathā

“nyāya-tantrāny anekāni tāis-tāir uktāni vādibhiḥ;  
hetv-āgama-sad-ācārāir yad yuktaṃ, tad upāsyatam” 15

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çīṣṭa-vyavahāreṇa brahma-  
mīmāṃsā-nyāya-vāiçeṣikā-'dy-ukta iṣvara-sādhaka-nyāya eva grāhyo, bala-  
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṃkhyā api maheçvaram 20  
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānam iṣvarā-'jñānasyāi 'va Nārāyaṇā-  
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā iṣvara eva mukhyo viṣaya upakramā-'dibhir  
avadhṛtaḥ. tatṛā 'ṅge tasya bādhe çāstrasyāi 'vā 'prāmānyam syād, yat 25  
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṃkhya-çāstrasya tu puruṣārtha-  
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya itī 'çvara-pratiśedhā-  
'ṅga-bādhe 'pi nā 'prāmānyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.  
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiśedhā-'ṅge durbalam iti. na  
ca «brahma-mīmāṃsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30  
'çvaryam» iti vaktum çakyate; “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-  
pūrvapakṣasyā 'nupapattyā nityāi-'çvaryā-viçiṣṭatvenāi 'va brahma-mīmāṃ-  
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-  
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-  
virodhād brahma-yoga-darṣanayoh kārye-'çvara-pāratvam api na çāṅkanī- 35  
yam; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nā 'numānam”  
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca; tathā “sa pūrveṣām api  
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām



sphuṭam iṣa-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāudhi-vādā-'dināi 'va sām̐khyasya vyāvahārike-'ḡvara-pratiṣedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca ḡāstre dṛṣṭo, yathā Viṣṇupurāṇe :

- 5           “ete bhinna-dṛṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,  
            kṛtvā 'bhyupagamaiṃ tatra. saṃkṣepaḥ ḡrūyatām mame”

'ti. astu vā pāpinām jñāna-pratibandhā-'rtham āstika-darḡaneṣv apy aṇḡataḥ ḡruti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṇḡeṣv aprāmāṇyam ca ; ḡruti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata  
10 eva Padmapurāṇe brahma-yoga-darḡanā-'tiriktānām darḡanānām nindā 'py upapadyate, yathā tatra Pārvatīm prati 'ḡvara-vākyam :

- “ḡṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,  
            yeṣām ḡravaṇa-mātreṇa pātityam jñāninām api.  
            prathamam hi mayāi 'vo 'ktaṃ ḡāivam pāḡupatā-'dikam.  
15           mac-chakty-āveḡitāir viprāiḥ samproktāni tataḥ param :  
            Kaṇādena tu samproktaṃ ḡāstraṃ vāiḡeṣikam mahat,  
            Gāutamena tathā nyāyam, sām̐khyam tu Kapilena vāi,  
            dvi-janmanā Jāimininā pūrvam vedamayā-'rthataḥ  
            nirīḡvareṇa vādena kṛtaṃ ḡāstram mahattaram.  
20           Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.  
            dāityānām nāḡanā-'rthāya Viṣṇunā Buddha-rūpiṇā  
            bāuddha-ḡāstram asat proktaṃ nagna-nīlapaṭā-'dikam.  
            māyāvādam asac chāstram pracchannam bāuddham eva ca  
            mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇā  
25           apārthaṃ ḡruti-vākyānām darḡayal loka-garhitam.  
            karma-svarūpa-tyājyatvam atra ca pratipādyate,  
            sarva-karma-paribhraṇḡān nāiṣkarmyam tatra co 'cyate.  
            parātma-jīvayor āikyam mayā 'tra pratipādyate,  
            brahmaṇo 'sya param rūpaṃ nirguṇam darḡitam mayā.  
30           sarvasya jagato 'py asya nāḡanā-'rthaṃ kalāu yuge  
            vedā-'rtha-van mahā-ḡāstram māyāvādam avāidikam  
            mayāi 'va kathitaṃ, devi, jagatām nāḡa-kāraṇād” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ḡāstrasya na kasyā 'py aprāmāṇyam virodho vā ; sva-sva-viṣayeṣu  
35 sarveṣām abādḡād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṇḡe 'py asya ḡāstrasyā 'bhyupagama-vādatvam syāt? » na syāt ; avirodhād, brahma-mīmāṃsāyam apy “aṇḡo nānā-vyapadeḡād” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sām̐khya-siddha-puruṣaṇām ātmatvam tu brahma-mīmāṃsāyā bādḡyata eva ; “ātme 'ti tū 'payantī” 'ti tat-sūtreṇa paramā-



'tmana eva paramā-rtha-bhūmāv. ātmatvā-vadhāraṇāt. tathā 'pi ca sām-  
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya  
mokṣa-sādhanatve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-  
siddhayor nānātmāi-kātmatvayor vyāvahārika-pāramārthika-bhedenā 'vi-  
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāḥ sahā 'syāḥ Ṣaḍadhyāyāḥ  
pāunaruktyam» iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy  
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darṣanasye 'va Sāṃkhya-  
pravacana-saṃjñā yuktā. Tattvasamāsā-khyam hi yat saṃkṣiptam sām-  
khya-darṣanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viṣeṣas tv 10  
ayam: yat Ṣaḍadhyāyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,  
yoga-darṣane tv ābhyām abhyupagama-vāda-pratiśiddhasye 'cvarasya nirū-  
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmkhya-saṃjñā sāvayā

“saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,  
tattvāni ca catur-viṃśat; tena sāmkhyaḥ prakīrtitā” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. saṃkhyā samyag-vivekenā 'tma-  
kathanam ity arthaḥ. ataḥ sāmkhya-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkhya-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkhya-ṣabdena sāmkhya-ṣāstram eva grāhyam, na  
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi  
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-  
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25  
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir  
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;  
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu  
hāno-pāya iti. vyūha-ṣabdena cāi 'śām upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30  
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham  
pratijānīte:

atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-  
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35  
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dīnām puruṣārthena  
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-  
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-



'rambha-pratijñā-dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-  
 'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittih puru-  
 ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-  
 yenā 'rambhaṇam. ārambhaḥ ca yady api sāksāc chāstrasyāi 'va, tathā 'pi  
 5 tad-dvārā ḡāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-  
 sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ  
 prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam  
 ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṃghātam adhikṛtya  
 pravṛttam ity ādhyātmikam : ḡārīram mānasam ca. tatra ḡārīram vyādhy-  
 10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya  
 pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-  
 v-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḡitā-dy-uttham iti vibhā-  
 gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-  
 janyatvā-janyatvābhyām mānasatvā-mānasatva-viḡeṣaḥ. eṣām trividha-  
 15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāranyena niḡeṣato  
 nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity  
 avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, tac  
 ca dvitīya-kṣaṇād upari svayam eva naḡkṣyati ; ato na tatra jñānā-pekṣā ;  
 atītān tu prāḡ eva naṣṭam iti na tatra sādhanā-pekṣe 'ti pariḡeṣād anāgatā-  
 20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.  
 tathā ca Yoga-sūtram : "heyam duḥkham anāgatam" iti. nivṛttiḡ ca na  
 nāḡo, 'pi tv atītā-vasthā ; dhvaṇsa-prāḡabhāvayor atītā-nāgatā-vasthā-  
 svarūpatvāt ; sat-kārya-vādibhir abhāvā-naḡgīkārāt. « nanu kadācid apy  
 avartamānam anāgatam duḥkham aprāmāṇikam ; ataḥ kha-puṣpa-nivṛtti-  
 25 vat tan-nivṛtter na puruṣārthatvam yuktam » iti. māi 'vam ! sarvatra hi  
 sva-sva-kārya-janana-ḡaktir yāvad-dravya-sthāyini 'ti Pātāñjale siddham ;  
 dāhā-di-ḡakti-ḡūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca ḡaktir anāgatā-  
 'vastha-tat-tat-kārya-rūpā ; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty  
 api ḡiyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate ;  
 30 tan-nivṛttiḡ ca puruṣārtha iti. jīvan-mukti-daḡāyām ca prārabdha-karma-  
 phalā-tiriktānām duḥkhānām anāgatā-vasthānām bījā-khyānām dāho,  
 videha-kāivalye tu cittaena saha vināḡa ity avāntara-viḡeṣaḥ. bīja-dāhaḡ cā  
 'vidyā-sahakārya-uccheda-mātram ; jñānasyā 'vidyā-mātro-cchedakatvasya  
 loke siddhatvāt. ata eva cittaena sahāi 'va duḥkhasya nāḡaḥ ; jñānasya  
 35 sāksād duḥkhā-di-nāḡakatve pramāṇā-bhāvād iti.

« nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati ; duḥ-  
 khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt ; duḥkha-nivṛtti-  
 ḡabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.  
 yat tu <kaṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā  
 40 syād > iti, tan na ; evam api pumān nirduḥkha iti ḡravaṇa-manano-ttaram  
 duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-



sādhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛte tu ṣravaṇa-mananābhyām siddhatva-jñānān nā 'prāmāṇya-jñānā'-nāskanditaḥ phalasyā 'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-'cchā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣrutis tu moha-nāṣiṇī katham siddhasya phalatvam pratipādayet: "tarati ṣokam ātma-vid," "vidvān harṣa- 5 ṣokāu jahātī" 'ty-ādir » iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇāi 'vā 'yam pūrva-pakṣaḥ samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ; anyathā taylor bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇam hi bhogo, 10 grahaṇam ca tad-ākārātā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva paryavasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py anu-tapyata iva dṛṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15 viṣiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya buddhi-vṛtty-uparāge sphaṭikaṃ dṛṣṭāntam sūtra-kāro vakṣyati "kusumavac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam ucyate; sa cā 'dhyāsaḥ pratibimbam vinā na ghaṭeta; jñāna-mātrasyā 'dhyāsatva ātmāṇḍrayāt: adhyāsaj jñānam, jñānam eva cā 'dhyāsa iti. tad 20 etat smaryate 'pi:

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;  
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ 25 ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba-rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti prārthanā 'py ā-pāmaram dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puruṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ; duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30 ṣārthaḥ. evam sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva. tad idam duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir uktam: "tasmin nivṛtte puruṣaḥ punar idam tāpa-trayaṃ na bhuṅkta" iti. ataḥ ṣrutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi 'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35 evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭam, vistaras tv anayoḥ paṇḍād bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rtham tad- 40 itareṣāṃ hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:



na dṛṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paṇcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca ṣṛtiḥ "amṛtatvasya tu nā  
5 'ṣā 'sti vittene" 'ty-ādih.

«nanv evaṃ dhanā-'dy-arjanasya kuñjara-ṣāuca-vad duḥkhā-'nivarta-  
katve katham tatra pravṛttiḥ?» tatrā 'ha :

prātyahika-kṣut-pratīkāra-vat tat-pratīkāra-ceṣṭanāt puruṣār-  
thatvam. 3.

10 dṛṣṭa-sādhana-janyāyām duḥkha-nivṛttāy atyanta-puruṣārthatvam eva  
nā 'sti, yathā-katham-cit puruṣārthatvam tv asty eva. kutaḥ? prātyahi-  
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirā-  
karaṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir  
upapadyata iti bhāvaḥ. kuñjara-ṣāucā-'dikam apy āpāta-duḥkha-nivarta-  
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dṛṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pra-  
māṇa-kuṣalāih. 4.

sa ca dṛṣṭa-sādhana-jo duḥkha-pratīkāro duḥkhā-'duḥkha-viveka-ṣāstrā-  
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-  
duḥkheṣu dṛṣṭa-sādhanaih pratīkāra-'sambhavāt. yatrā 'pi sambhavas,  
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaḥyaktvam āha : sambhave  
'pī 'ti ; sambhave 'pi dṛṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaḥyam-  
bhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-  
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

«nanu dṛṣṭa-sādhana-janye sarvasminn eva duḥkha-pratīkāre duḥkha-  
sambheda-niyamo 'prayojakaḥ ; tathā ca smaryate :

"yan na duḥkhena sambhinnam na ca grastam anantaram  
abhilāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-ṣṛuteḥ. 5.

dṛṣṭa-sādhana-'sādhyaasya mokṣasya dṛṣṭa-sādhana-sādhya-rājyā-'dibhya  
utkarṣāt teṣu duḥkha-sattā-'vadhāryate ; api-ṣabdāt triguṇā-'tmakatvā-'der  
api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-ṣṛuter iti ; "na ha vāi  
35 saḥarīrasya sataḥ priyā-'priyayor apahatir asti ; aḥarīram vāva santam priyā-  
'priye na sṛṣṭa" ity-ādina videha-kāivalyaasyo 'tkarṣa-ṣṛuter ity arthaḥ.



«nanu mā bhavatu dṛṣṭa-sāadhanād atyanta-duḥkha-nivṛtṭih; adrṣṭa-sāadhanāt tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ṣṛuter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayaḥ. 6.

ubhayaḥ eva dṛṣṭā-dṛṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya-  
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-  
kāyām uktam:

“dṛṣṭavad ānuṣravikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedaḥ; tad-vihita-yāgā-’dir ānuṣravikaḥ.  
sa dṛṣṭo-’pāya-vad evā ’viṣuddhyā hiṃsā-’di-pāpena vināci-sātiṣaya-phala-  
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṃsāyāḥ pāpa-janakatve  
balavad-anīṣṭā-nanubandhī-’ṣṭa-sāadhanatva-rūpasya vidhy-arthasyā ’nupa-  
pattir» iti cen, na; vāidha-hiṃsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntariyakatvene  
’ṣṭo-’tpatti-nāntariyaka-duḥkhā-’dhika-duḥkhā-janakatva-rūpasya balavad-  
anīṣṭā-nanubandhitvasya vidhy-aṅgasyā ’kṣateḥ. yat tu «vāidha-hiṃsā-  
’tirikta-hiṃsāyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-  
’bhāvāt; Yudhiṣṭhīrā-’dīnām sva-dharme ’pi yuddhā-’dau jñāti-vadhā-’di-  
pratyavāya-parihārāya prāyaścitta-ṣṛavaṇāc ca;

“tasmād yāsyāmy aham, tāta, dṛṣṭve ’mam duḥkha-saṃnidhim  
trayī-dharmam adharmā-’ḍhyam kimpāka-phala-saṃnibham”

20

iti Mārkaṇḍeya-vacanāc ca. “ahiṃsan sarva-bhūtāny anyatra tīrthebhya”  
iti ṣṛutis tu vāidhā-’tirikta-hiṃsā-nivṛtṭer iṣṭa-sāadhanatvam eva vakti, na tu  
vāidha-hiṃsāyā anīṣṭa-sāadhanatvā-’bhāvam apī ’ty-ādikam Yogavārttike  
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-’dibhir amṛtatvam gāṇam eva man-  
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvam hi bhāsyata”

iti Viṣṇupurāṇāt.

30

tad evam dṛṣṭā-dṛṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-’sāadhanatve  
sādhite tad-upāyā-’kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra  
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’cheda-dvārāi ’va hāno-’pāya ity  
āḡayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati  
praghaṭṭakena:

35

na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtṭer mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga  
eva. tasya bandhasya puruṣe na svābhāvikatvam vakṣyamāṇa-lakṣaṇam asti,



yato na svabhāvato baddhasya mokṣāya sādhanō-'padeṣasya ṣrāutasya vi-  
dhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān  
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.  
tad uktam Īṣvara-gītāyām :

- 5           “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat  
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- «nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkai 'va  
10 nāstī» 'ti cen, na; triṣuṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi  
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhī-vad ātmano'pi tad-  
anupalabdhī-sambhavāt; duḥkha-svābhāvikatva-vādidbhir bāuddhāiṣ citta-  
syāi 'vā 'tmatā-'bhyupagamāc ca. «athai 'vam ātma-nāṣād eva mokṣo 'stv»  
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarāṇyena  
15 'va mokṣasya puruṣārthatvād iti.

«bhavaty ananuṣṭhānaṃ, tena kim?» ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavena tat-sādhanō-  
'padeṣṭr-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20       «nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt?» tatrā 'ha :

nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe  
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kiṃ tū 'padeṣā-'bhāsa  
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25       atra ṣaṅkate :

ṣukla-paṭa-vad bīja-vac cet, 10.

- «nanu svābhāvikasyā 'py apāyo dr̥ṣyate, yathā ṣukla-paṭasya svābhā-  
vikam ṣaṅklyam rāgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-  
ṣaktir agnīnā 'panīyate; ataḥ ṣukla-paṭa-vad bīja-vac ca svābhāvikasya  
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-  
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣaḥ. 11.

- ukta-dr̥ṣṭāntayor api nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām  
35 bhavati. kutaḥ? ṣakty-udbhavā-'nuddbhavābhyām. dr̥ṣṭānta-dvaye hi



çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-  
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca  
rakta-paṭa-bhr̥ṣṭa-bijayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.  
«nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv» iti cen,  
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5  
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dr̥ṣṭāntayor iva tirobhāva-mātrasye  
'ti. kiṃ ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogi-'çvara-  
saṃkalpā-'dinā çakty-udbhavasya bhr̥ṣṭa-bījeṣv iva mukteṣv api sambhavenā  
'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10  
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-  
tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-  
tvād ity āçayena nāimittikatvam nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15  
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-  
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣānām bandhā-'patter ity  
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnām nimittatva-sāmānyam  
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kiṃ tu yaṃ nāimittikatvam  
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiṣidhyate, pu- 20  
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. «nanu kālā-'di-nimittakatve  
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād» iti ced,  
evam sati yat-samyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-  
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py  
upapatter iti kṛtam nāimittikatvene 'ti. 25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-  
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30  
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-  
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-  
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

«nanu puruṣasyā 'py avasthāyām kim bādhakam?» tatrā 'ha:  
asaṅgo 'yam puruṣa iti. 15.

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-



dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svikāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve ca ṣṛtiḥ: "sa yad atra kiñcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaḥ ca saṃyoga-mātraṃ na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va padma-patrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-ṣṛavanāc ca.

na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihitā-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-dharmatvāt; anya-dharmena sāksād anyasya bandhe ca muktasyā 'pi bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ṅgikāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. sahakāry-antara-vilambato vilamba-kalpanaṃ ca prāg eva nirākṛtaṃ "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaṃ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaraṇyā-'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'nupapattiḥ. puruṣasya hi duḥkha-yogaṃ vinā 'pi duḥkha-sāksātkārā-'khyā-bhoga-svikāre sarva-puruṣa-duḥkhā-'dīnāṃ sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryaṃ no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavatī 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṃ siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvaṃ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu <cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṣṛti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpaṃ pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-yoga-viçeṣaṃ vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.



ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṁyoga-viṣeṣād āupādhiko bandho, 'gni-saṁyogāj jalāu-śnya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād r̥te. 19. 5

tasmāt tad-yogād r̥te prakṛti-saṁyogaṁ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatva-lābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṁyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nāṣakatvaṁ kalpyam; kāraṇa-nāṣasya kārya-10 nāṣakatāyāḥ kl̥ptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āḥu-vināṣitvenāi 'va tad-dharmāṇāṁ duḥkhe-'cchā-'dīnām āḥu-vināṣaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṁyoga-nivṛttir eva sākṣād 15 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-gr̥hā-'ḥṣṭa-gr̥haṁ vicchidya rakṣyate,  
tathā sadoṣa-prakṛti-vicchinno 'yaṁ na ḥocatī” 'ti.

vāiṣeṣikāṇāṁ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṁ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japā-yogaṁ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhī-saṁyogaṁ vinā duḥkha-saṁyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktaṁ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti. 25

nityatvaṁ kālā-'navacchinnatvaṁ, ṣuddhā-'di-svabhāvatvaṁ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṁ sadā-pāpa-puṇya-ḡnyatvaṁ, nitya-buddhatvaṁ alupta-cid-rūpatvaṁ, nitya-muktatvaṁ sadā-pāramārthika-duḥkhā-'yuktatvaṁ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ḡrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-ḡāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād r̥ta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darḡaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṁ vinā 35 sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṁ eva yuktaṁ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṁ ca. na punar antar-vikāreṣu manaso nimittatvaṁ ātmanaḥ co 'pādānatvaṁ yuktaṁ;



kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṁ sukhī duḥkhī karomī 'ty-  
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṁ gāura  
ity-ādi-bhrama-ṣatā-'ntaḥpātītvenā 'prāmāṇya-ṣaṅkā-'skanditatayo 'kta-pra-  
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ  
5 ein-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ  
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṁ cetanāvad iva līṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre  
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayoh saṃyogo heya-hetur ”  
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-  
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmmaḥ  
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-  
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātavāt; buddhi-vṛtty-  
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-  
20 janakatā-'vacchedakatvenā 'ntaḥkāraṇa-saṃyoge vāijātyaṁ cā 'smābhir api  
'ṣṭam. ato na susupty-ādāu bandha-prasaṅgaḥ. svatvaṁ ca sva-bhukta-  
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;  
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaṇeiti tu « prakṛti-puruṣayoh saṃyogā-  
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva  
25 yoga-ṣabdā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekā ”  
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamānatvāt;  
“ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur  
avidye ” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā  
uktatvāc ca. kiṁ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-  
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-  
rūpasyā 'vivekasya ca saṃyogatve ātmā-'ṣṭayā; pum-prakṛti-saṃyogasyā  
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca  
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-  
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-  
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṁ  
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.  
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ  
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinna-'paricchinna-trividha-  
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-



'tpattheḥ sambhavāt; gruti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayor iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu «bhogyā-bhokṛt-yogyatāi 'vā 'nayoh saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapattheḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'pattheḥ samānatvāt? bhogyā-bhokṛt-yogyatāyāḥ saṃyoga-rūpa- 5 tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga- viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam bandha-hetur avadhāritāḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā evam āhuḥ: «nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āupādhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram advitīyaṃ tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-jñānā-'khyā; tata eva bandha» iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṣaṇāḥ  
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sākṣād bandha- 20 yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nāucityāt. na hi svāpna-rajjvā bandhanam dṛṣṭam ity arthaḥ. «bandho 'py avāstava» iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-'dvāita-ṣravaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-virodhāc ca; bandha-mithyātva-ṣravaṇena bandha-nivṛtty-ākhyā-phala-siddhatva- 25 niṣcayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svīkriyate, tadā svā-'bhyupagatasya 'vidyā-nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam prasajyeta; tac ca bhavatām aniṣṭam ity arthaḥ. saṃtānā-'ntaḥpāti-vyaktī-nām ānantyāt sajātiya-dvāitam iṣyata eve 'ty āṣayena vijātiye 'ti viṣeṣaṇam. «nanv avidyāyā api jñāna-viṣeṣatvād avidyayā 'pi katham vijātiya-dvāitam» iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālinatayā vāsanā-rūpā-'vi- 35 dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi



've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo  
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato ban-  
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā  
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc  
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgam  
dr̥ṣyate, tat teṣāṃ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca  
mayāi 'va kathitaṃ, devī, kalāu brāhmaṇa-rūpiṇe "

'ty-ādi-Padmapurāṇa-stha-Īva-vākya-paramparābhyaḥ. na tu tad vedānta-  
10 matam;

"vedā-'rtha-van mahā-ḡāstram māyāvādam avāidikam "

iti tad-vākya-ḡeṣād iti. māyā-vādinō 'tra ca na sākṣāt prativāditvaṃ,  
vijātiye 'ti viḡeṣaṇa-vāiyarthyāt; māyā-vāde sajātiya-dvāitasyā 'py an-  
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-  
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api  
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-  
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-  
nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-  
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāḡaḥ. evaṃ  
20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

ḡaṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,  
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »  
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvam prapañcasya yad vakṣyati, tatra  
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti  
sūcayitūṃ viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḡkha-yogā-'khyā-bandha-  
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ;  
bandha-paryāyasya duḡkha-bhogasya kāraṇa-nāḡād iti. asmad-ādi-mate tu  
nā 'yaṃ doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.  
janmā-'khyāc ca saṃyogaḥ prārabdha-samāptiṃ vinā na naḡyati 'ti.

35 punaḥ ḡaṅkate :

na vayaṃ ṣaṭ-padārtha-vādinō vāiḡeṣikā-'di-vat. 25.

«nanu vāiḡeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-ṣoḡaḡā-'di-niyata-padārtha-



vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-viruddhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-  
ṣyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya  
saṃgrahaḥ syād ity arthaḥ. ṣrutya-ādikaṃ cā 'sminn arthe sphuṭaṃ nā  
'sti ; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 10

“nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15  
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,  
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā  
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca  
nīrdhāryo 'padeṣṭum aṣṭakhyā ; kiṃ tu mithyā-bhūtā layā-'khyā-vyāvahārikā-  
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20  
'gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva  
dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viṣayaḥ santi, teṣāṃ vāsanayā  
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako  
'pi bandho na sambhavatī 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30  
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinnā dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na  
bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavatī. kutaḥ?  
Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-  
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ ; yathā māñjiṣṭhā-vastrayor, 35  
yathā vā puṣpa-sphaṭikayor iti.



api-ṣabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate.— Srughna-Pāṭaliputrāu viprakṛṣṭāu deṣa-viṣeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deṣe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deṣa-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deṣe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra ṣaṅkate :

adrṣṭa-vaṣāc cet, 30.

10 « nanv eka-deṣa-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaṣād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor kartṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na kartṛ-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

ṣaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarāṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṃ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmānādhikarāṇyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āṣayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.



bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-  
'spadam bandhā-'di kṣaṇikam; sattvāt; dīpa-çikhā-'di-vad iti. na ca ghaṭā-  
'dāu vyabhicārāḥ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṁ sthira-kāryā-  
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam; yad evā 'ham adrākṣaṁ, tad evā 'haṁ  
sprṇamī 'ty-ādi-pratyabhijñāyā sthāirya-siddheḥ kṣaṇikatvasya bādhāt;  
pratipakṣā-'numānena 'ty arthaḥ. tad yathā: bandhā-'di sthiram; sattvāt;  
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10  
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatra-bhrama  
eva pareṣāṁ iti.

çruti-nyāya-virodhāc ca. 36.

"sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-  
ādi-çrutibhiḥ "katham asataḥ saj jāyete" 'ty-ādi-çrūtā-'di-yuktibhiḥ ca 15  
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatrā-'numānasya virodhān na  
kṣaṇikatvaṁ kasyā 'pī 'ty arthaḥ.

drṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā-'di-drṣṭānte kṣaṇikatrā-'siddheç ca na kṣaṇikatrā-  
'numānam ity arthaḥ. 20

kiṁ ca kṣaṇikatā-vādinām mrd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ  
pravṛtti-nivṛtṭi-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kiṁ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṁ vā kramikayoḥ ?  
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād  
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ; upādāna-kāraṇā-  
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-  
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.



tathā hi: yado 'pādeyo-'tpattis, tado 'pādānaṃ, yadā co 'pādānā-'bhāvas,  
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ  
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayoḥ  
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-  
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-  
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

**pūrva-bhāva-mātre na niyamaḥ. 41.**

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na  
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor  
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi  
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.  
tan-matam apākaroti :

**15 na vijñāna-mātram, bāhya-pratīteḥ. 42.**

na vijñāna-mātraṃ tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-  
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-dṛṣṭāntāir dṛṣyatva-hetuka-mithyā-  
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛṭi-  
20 smṛti api staḥ: "cid dhī 'dam sarvaṃ,"

"tasmād vijñānam evā 'sti, na prapañco na saṃśṛtiḥ"

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

**tad-abhāve tad-abhāvāc chūnyam tarhi. 43.**

tarhi bāhyā-'bhāve chūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?  
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;  
vijñāna-pratīter api bāhya-pratīti-vad avastu-viśayatvā-'numāna-sambhavāt;  
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām  
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-  
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; chūnya-vādinām eva tatra  
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viśayā-'bādhasyāi 'va  
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;  
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-  
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ  
pramāṇā-'diṣṭ eṣṭavya » iti ced, āyātam mārgena. kim punar idaṃ vyāva-  
35 hārikatvam? yadi parināmitvaṃ, tadā 'smābhir apī 'dṛṣṭam eva sattvaṃ  
grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-



pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratīyamānatā-mātram, tadā 'pi ;  
tādṛgāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-  
'nugrहितena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna  
iti. etenā 'dhunikānām vedānti-bruvāṇām api mataṁ vijñāna-vāda-tulya-  
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣruti-smṛtayaḥ 5  
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti,  
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntareṇā 'pi nā 'nya-samjñām upāiti vāi  
pariṇāmā-di-sambhūtām, tad vastu, nṛpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10  
tathā 'nyac ca, nṛpe, 'tthaṁ tu na sat saṁkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṁ-  
kalpanāmayam iṣvarā-di-saṁkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15  
evo 'padiṣṭam, te tv anadhikārā-di-doṣāir viparītā-rtha-graḥaṇena vijñāna-  
vādinā nāstikā bābhūvur ity avagantavyam. tad etat sarvam Brahma-  
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu cūnyam eva tattvam ; tadā sutarām eva bandha-  
kāraṇā-nveṣaṇam na yuktaṁ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20  
avatiṣṭhate :

cūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-  
ṣasya. 44.

cūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaç ca vināṣi,  
sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25  
madhye kṣaṇika-sattvaṁ sāmāntikam na pāramārthikam bandhā-'di. tataḥ  
kim kena badhyete 'ty aṣayaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād  
vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvaṁ tu viḥaya na  
padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda  
eva ; nāṣa-kāraṇā-'bhāvena niravayava-dravyāṇām nāṣa-'sambhavāt ; kāryā-  
nām api vināṣa-'siddheḥ ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta  
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35  
tāyāç ca kāryā-'tītātā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-  
ṣasya prapañca-tattvatā-'bhyupagame 'pi vināṣa eva bandhasya puruṣārthaḥ



sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe: <ṣūnyam tattvam ity ajñānam kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-vikalpā-'sahatvāt. ṣūnye pramāṇā-'ūgikāre tenāi 'va ṣūnyatā-kṣatīḥ; anañ-gikāre pramāṇā-'bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-

5 'dy-āpattir ity artha' iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhanakāḥ na mumukṣur na vāi mukta ity eṣā pāramārthatā. »

“sarva-ṣūnyam nirālambam svarūpam yatra cintyate, abhāva-yogaḥ sa prokto, yenā 'tmānam prapaṣyati”

10 'ti ṣruti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam; puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādṛṣṭiṣu ṣrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viṣva-cid-ākā-ṣasyāi 'vāi 'tādṛṣa-smṛtiṣu tattvatayā pratipādanāc ca,

15 “trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāṣa-ṣūnyayoḥ paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāṣe līnam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-niras-ana-hetukatvād ayam api pakṣo vinaṣyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādīḥ ṣūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhana-tayā vā ṣūnyatāi 'vā 'stu 25 puruṣārtha » iti tāir manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataḥ ca ṣūnyatāyāḥ puruṣārthatvam na sam-bhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaṣiṣṭhāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni nirasyante.

na gati-viṣeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viṣeṣāt ṣarīra-praveṣā-'di-rūpād 35 api puruṣasya bandha ity arthaḥ.



atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣravaṇāt puruṣasya paricchinmatvam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātraḥ 5 puruṣo 'ntar-ātme" 'ty-ādir » ity āṇāṅkāṃ apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhūtvā-ṣruti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-saṃvṛtam ākāṣam nīyamāne ghaṭe yathā  
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, āra-'gra-mātro hy avaro 'pi dṛṣṭa” ity-ādi-ṣrutiḥ. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, aṇutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,  
prakṛtiḥ ca tad aṇāti triṣu lokeṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anyā-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :  
atiprasaktir anyā-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.



kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣruti-virodhād iti sādharmaṇam bādhakam āha:

nirguṇā-'di-ṣruti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

5

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣruti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evam “na svabhāvato baddhasye” 'ty-ādinā pragaḥṭṭakene 'tara-pratiṣedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritāḥ. tatre 'yam āgaṇkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-  
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣa yathā-yogyam samānā eve» 'ti. tām imām āgaṇkāṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva  
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣānām samānatvam asti 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'sti 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkāraḥ; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-  
20 dharmenā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viṣayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivieya na darṣitavati, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tattrāi 'va puruṣe saṃyujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktam Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvam tu “vān-mātram, na tu tattvam, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va  
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muktasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prān no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi  
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;  
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”



iti Gītāyām saṅgā-'khyā-'bhimānasya saṃyoga-hetutva-smaraṇāt; vak-  
 ṣyamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuti-smṛti-  
 siddhasyā 'nupapatteḥ ca. «athāi 'vam api svo-'pādhi-karmā-'dikam api  
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra  
 kāraṇam ucyata?» iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5  
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc  
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've  
 'ty āçayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayaṃ cā  
 'viveko 'grhītā-'samsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva  
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10  
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-  
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-  
 abhyupagama-mātra eva yogato 'tra viṣeṣāu-'cityāt. na punar aviveko 'trā  
 'bhāva-mātram viveka-prāgabhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-  
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-'dharmo-'tpatti- 15  
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-  
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā  
 vṛddhi-hrāsāv apy avivekasya ṣṛṇyamānau no 'papadyeyātām iti. asman-  
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā  
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20  
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-çabdenā 'vidyā-  
 bijam vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-  
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyeṣv abhi-  
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.  
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25  
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos  
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam iti siddham.

ayaṃ cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sāksād, dharmā-  
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-  
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta- 30  
 rāga-janmā-'darçanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,  
 hīnaḥ ca karaṇair dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bijāḥ jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetaḥ, samā- 35  
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāçayaḥ,"  
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam  
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'çvara-gītāyām  
 uktam:



“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,  
rāga-dveṣā-'dayo doṣāḥ sarve bhrānti-nibandhanāḥ.  
kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,  
tad-doṣād eva sarveṣāṁ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānam  
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṁ saṁyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-  
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditāḥ.

itaḥ paraṁ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'ṣāstra-  
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-  
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-  
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko  
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad  
uktaṁ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-  
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḥuddhi-kṣaye  
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḥuddhi-dvārā jñāna  
eva yogā-'ṅgā-'ntargata-sarva-karmaṇām sādhanatvā-'vadhāraṇād iti.  
20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṁ saha,  
avidyayā mṛtyuṁ tīrtvā vidyayā 'mṛtam aṣṇuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena  
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,  
tāvad varṇā-'ṣrama-proktaṁ kartavyam karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo  
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-  
tvaṁ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya  
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham  
aṅga-bhūtaṁ karmāi 'va tyājyaṁ Jaḍabharatā-'di-vad ity āṣayād iti. teṣāṁ  
mate 'pi viveka-dvāratām vinā 'viveka-nāḥakatvaṁ karmaṇo nāi 'va si-  
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,  
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṁ tama ity-ādi-pratyayānām bhra-  
matvā-'nāucityāt. na ca «klṣtenāi 'vo 'papattāv atirikta-kalpanā-gāuravam  
eva bādhakam » iti vācyam; evaṁ sati vijñāna-mātreṇāi 'va svapna-vat



sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter  
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-  
tṛtīya-kṣaṇe 'vaḥyaṃ vināḥ jñānasya tan-nāçakatvaṃ kim-artham iṣyata »  
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātāt; 5  
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus  
taylor viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ  
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko  
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya  
pradhānā-'viveka-hāne saty avaḥyaṃ hānam ity arthaḥ. yathā çarīrād  
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā  
kūṭasthatvā-'di-dharmāiḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15  
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt  
kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

“ citrā-'dhāra-paṭa-tyāge tyaktaṃ tasya hi citrakam,  
prakṛter virame ce 'ttham, dhyāyinām ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20  
yac ca < buddhi-puruṣa-vivekāḍ eva mokṣa > ity api kvacid ucyate, tatra  
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-  
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-  
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajñā ity-ādy-akhilā-'bhi-  
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām  
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam  
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā  
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā  
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maraṇayor pāramārthika-  
tvād » iti vācyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”

ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35  
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca  
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktuṃ na çakyate; buddhy-



ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-'rtham niyāmakā-  
'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt,  
kalpanāyāç ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-  
janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kaṭakā-'diṣv  
5 abhimānaḥ; taylor nivṛtityā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-  
vāsanayoç ca bījā-'ṅkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-  
'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyaṃ āṣaṅkā: « nanu puruṣe ced  
bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “nitya-çuddha-buddha-  
10 muktasye” 'ti svokti-virodhaḥ; tathā

“na nirodho na co 'tpattir na baddho na ca sādhakah  
na mumukṣur na vāi mukta ity eṣā paramārthate”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vān-mātraṃ, na tu tattvaṃ, citta-sthiteḥ. 58.

15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvaṃ puruṣe vān-  
mātraṃ çabda-mātraṃ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu  
tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no  
'kta-virodha iti bhāvaḥ. “sa samānaḥ sann ubhāu lokāv anusamīcarati,  
dhyāyati 'va, lelāyati 've” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ,  
20 samāno lokayor eka-rūpaḥ; iva-çabdābhyāṃ nānā-rūpatvasyāu 'pādhika-  
tvam uktam. tathā co 'ktam:

“bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiç ca māyayā;  
svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavī” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhiki 'ty arthaḥ. « nanv evaṃ tucchasya  
25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyāṃ  
aviveka-vivekābhyāṃ anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā  
'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api  
duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,  
tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam  
30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-  
ṣāya prakṛtir avivekenā 'tmānaṃ darçitavatī, tad-vāsanā-vaçāt tam eva  
saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darçī-  
tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā  
'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na  
35 ghaṭate; karmā-'dīnām sākṣi-bhāsyatvā-'bhāvena sākṣāt puruṣeṣv aprati-  
bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātraṃ, tarhi çravaṇena yuktyā



vā tasya bādho bhavatu; kim-arthaṃ ṣruti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatrā 'ha:

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccayā-rthaḥ. vān-mātram api puruṣasya bandhā-'dikaṃ ṣravaṇa-manana-mātreṇa na bādhyate sāksāt- 5  
kāraṃ vinā; yathā diñ-mūḍhasya janasya vān-mātram api dig-vāiparityaṃ ṣravaṇa-yuktibhyaṃ na bādhyate sāksātkāraṃ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksātkāraḥ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam: « nanu "niyata-kāraṇāt tad-ucchittir" 10  
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṃ kiṃ ṣra-  
vaṇā-'di-sādhāraṇam, utā 'sti kaṇcid viṣeṣa? » ity ākāṅkṣyām āha "yuktito  
'pī" 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no  
'echidyate vivekā-'parokṣaṃ vinā, diñ-moha-vad ity arthaḥ. sāksātkāra-  
bhrame sāksātkāra-viṣeṣa-darśanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ  
pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṃ vivekataḥ siddhāu pra-  
māṇam upanyasyate:

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20  
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām  
prakṛti-puruṣā-'dīnāṃ anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-  
siddhir bhavati; yathā dhūmā-'dibhir janitena 'numānena vahneḥ siddhir  
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.  
asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25  
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

"sāmānyatas tu dr̥ṣṭād atīndriyāṇām pratītir anumānāt,  
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham" iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30  
saṃgraha-sūtraṃ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api  
pradarśayati:

sattva-rajas-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,  
mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam  
indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca- 35  
viṇṇatir gaṇaḥ. 61.

sattvā-'dini dravyāṇi, na vāiṣeṣikā guṇāḥ; sāmyoga-vibhāga-vattvāt;



laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra gāstre ṣṛuty-ādāu  
 ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-  
 mahad-ādi-raju-nirmāṭrtvāc ca prayuḥyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā  
 sāmāyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-  
 5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam  
 guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣṛute vāiṣamyā-'vasthāyām  
 prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;  
 eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāyā sāmānyam iti; puruṣa-vyāvartanāyā guṇe  
 'ti; mahad-ādi-vyāvartanāyā co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi  
 kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāḥ ca bhavantī 'ti. tad  
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇcād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpāṃ viṣe-  
 ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'haṃkāraḥ. ahaṃkārasya kārya-dvayaṃ  
 tanmātrāṇy ubhayam indriyaṃ ca. tatro 'bhayaṃ indriyaṃ bāhyā-'bhyan-  
 tara-bhedenāi 'kādaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-  
 tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-  
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evaṃ pañca-viṇṣatir gaṇaḥ padār-  
 tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām  
 pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdō vakti. ayaṃ ca pañca-viṇṣatiko  
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-  
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi  
 25 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-  
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.  
 dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.  
 eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyāṃ kvacit tantra ekam  
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca saṃkhyā-'ntarāir apy upadi-  
 30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā  
 co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭānī 'tarāṇi ca  
 pūrvasmin vā parasmin vā tattve tattvāni sarvaṣaḥ.  
 iti nānā-prasaṃkhyānām tattvānām ṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aṣobhanam?” iti.

ete ca padārthāḥ ṣṛutiṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu  
 prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-  
 mātṛā ce” 'ty-ādinā; evaṃ Māitreyo-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-  
 yaḥ Kārikayā vyākhyātāḥ:



“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṁ tattvam iti ṣṛuti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena cakti-çaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṁ, na tu nāça iti. tad uktam :

5

“āsij jñānam atho artha ekam evā 'vikalpitaṁ” iti.

avikalpitaṁ avibhaktam. etac ca Brahma-mīmāṁsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viçeṣas tv ayaṁ, yat seçvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṁ tattvam; nirīçvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇ- 10 ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kaṁ tattvam iti. tathā ca vaksyati “nā 'dvāita-ṣṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇām anumānena bodham pratipādayati sūtra-jātena :

15

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṁ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātra-'numānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṁ 20 çāntā-'di-viçeṣa-vattvaṁ vā. tanmātrāṇi ca, yaj-jātīyeṣu çāntā-'di-viçeṣa-trayaṁ na tiṣṭhati, taj-jātīyānām çabda-sparça-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāṇi sthūlānām aviçeṣāḥ;

“tasmiṁs-tasmiṁs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāiḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvam eva bhūtānām çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo 30 'viçeṣa-samjñitā iti. çāntāṁ sukhā-'tmakāṁ, ghorāṁ duḥkhā-'tmakāṁ, mūḍham mohā-'tmakāṁ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalaṁ sukhā-'tmakāṇy eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-paṭā-'di-vad iti. 35 atrā 'navasthā-'pattiyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-



vyatirekenā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-  
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnaṃ tad rūpā-'dibhir asamīyutam,  
triṣuṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-  
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-  
'ndriya-grāhya-jātīya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoṛ  
api bhūtātva-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evaṃ  
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam?» iti  
10 cet, sva-kāraṇa-dravyāṇāṃ nyūnā-'dhika-bhāvenā 'nyo-'nyam samyoga-  
viṣeṣa eva; haridrā-'dīnāṃ samyogasya tad-ubhayā-'rabdha-dravye rakta-  
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-samyogānāṃ  
eva rūpā-'di-hetutva-sambhave tārīkikāṇāṃ paramāṇuṣu rūpa-kalpanāṃ tu  
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṃ  
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir  
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṃ cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-  
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa  
tattvā-'ntarā-'numānānāṃ eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṃ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā  
'hamkāraḥ ṣabda-tanmātraṃ, tataḥ cā 'hamkāra-sahakṛtāc ṣabda-tanmā-  
trāc ṣabda-sparṣa-guṇakam sparṣa-tanmātraṃ; evaṃ krameṇāi 'kāika-  
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mātraṃ sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-  
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-  
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-  
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyāṃ tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyāṃ indriyābhyāṃ tāiḥ pañca-tanmātrāiḥ ca kāryāis  
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā  
'bhimāna-vṛttikam antaḥkāraṇa-dravyaṃ, na tv abhimāna-mātraṃ; dravy-  
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahamkāra-vṛtti-  
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-  
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-  
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā  
puruṣā-'dir iti.



« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-  
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ; anena cā 'numānena mana-  
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhya tvāt. atra cā 'yam anukūlas  
 tarkaḥ: "bahu syām, prajāyeye" 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-  
 srṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-srṣṭāu kāraṇatayā 'bhi- 5  
 mānaḥ siddhaḥ. tatra cāi 'kā-rtha-samavāya-pratyāsattiyāi 'vā 'bhimānasya  
 srṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi  
 ghaṭo-'pādānatvā-'pattiyā kulāla-muktāu tad-antaḥkāraṇa-nāḥ tan-nirmita-  
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yam ghaṭa  
 iti pratyabhijñāyamānatvād » iti. māi 'vam! mukta-puruṣa-bhoga-hetu- 10  
 pariṇāmasyāi 'va tad-antaḥkāraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-  
 sāmānyasyā 'ntaḥkāraṇa-svarūpasya vo 'cchedaḥ; "kṛtārtham prati naṣṭam  
 apy anaṣṭam tad-anya-sādhāraṇatvād" iti Yoga-sūtre mukta-puruṣo-'pakara-  
 nasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api  
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15  
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va  
 hi srṣṭiḥ purāṇā-'diṣu sāmkhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-  
 vyāṣṭi-buddhy-ādy-upādānikā; yathā mahā-prthivyā eva sthāvara-jaṅgamā-  
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkāraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkāraṇasya  
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-  
 gaḥ: ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam; niṣcaya-  
 kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā puruṣā-'dir iti. atrā  
 'py ayam tarkaḥ: sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcītya paṇ- 25  
 cād abhimanyate (ayam aham, maye 'daṃ kartavyam) ity-ādi-rūpeṇa 'ti  
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣāyāṃ vṛttyoḥ  
 kārya-kāraṇa-bhāvena tad-aṅgrayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-  
 yate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-  
 tāv api "sa īkṣāṃ-cakre," "tad āikṣate" 'ty-ādāu sargā-'dy-utpanna-bud- 30  
 dhita eva tad-itarā-'khila-srṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkāraṇam, vṛtti-bhedena trividham lāghavāt;

"guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha;  
 mano mahāṅḡ ca vijñeya. ekam tad vṛtti-bhedata"

iti Lāiṅgāt; "pañca-vṛttir mano-vad vyapadiḡyata" iti Vedānta-sūtreṇa 35.  
 prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca;  
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-saṃcāya-nidrā-krodhā-'di-vṛttibhir  
 api sva-sama-sāṃkhya-'nantā-'ntaḥkāraṇā-'patteḥ; buddhy-ādiṣv avyava-  
 sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-ḡastreṣv anupapatteḥ ca.



tathā 'pi vaṇṇa-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramaḥ kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe :

- 5 " aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,  
etac citta-drumasyā 'sya bījaṁ viddhi mahāmate.  
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ  
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.  
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā  
saṃkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe " 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi  
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ  
kramikās trividhāḥ parināmā uktā iti. sāṃkhya-çāstre ca cintā-vṛttikasya  
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṃkārasya cā 'tra vākye buddhāv  
antarbhāvaḥ.

#### 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity  
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-  
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-  
smṛti-prāmānyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-  
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dṛavya-  
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.  
kāraṇa-guṇā-'nusāreṇai 'va kārya-guṇau-'cityaṁ cā 'trā 'nukūlas tarkaḥ;  
çruti-smṛtayo 'pī 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-  
ṇaṁ nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo  
25 dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sṛak-sukhaṁ  
candana-sukham ity-ādy-anubhavena ca viṣayāṇām api sukhā-'di-dharma-  
katva-siddheḥ; çruti-smṛti-prāmānyāc ca. kim ca yasyā 'nvaya-vyatirekāu  
sukhā-'dinā saha dṛçyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate;  
tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-  
30 kalpanā-gāuravāt. api cā 'nyo-'nya-saṁvādena pratyabhijñāyā ca viṣayeṣu  
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇāyā 'sman-  
naye vṛtti-niyamā-'di-kalpanā-gāuravaṁ ca phala-mukhatvān na doṣā-  
'vahaṁ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-  
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikaṁ ca Mārkaṇḍeye proktam :

- 35 " tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre " 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat  
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṁ pratyayāṇām sam-  
avāya-sambandha-viṣayakatva-bhrama-nirāsū-'rthaṁ tu sukhi-duḥkhi-mū-  
ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.



ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu  
vā ṣabdā-'diṣu sākṣād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat  
tu viṣayā-'samprayoga-kāle ṇānti-sukhaṁ sāttvikaṁ suṣṭy-ādāu vyajyate,  
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣṇikā-'dyā 5  
api tārkiṇāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthāṁ anumimate,  
tathā 'pi bahula-ṣṛuti-smṛty-upodbalanena 'smābhir anumitāi 'va vyavasthā  
mumukṣubhir upādeyā; mūla-ṣāithilya-doṣeṇa parā-'numānānāṁ durbala-  
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ  
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣaṁ dharmo-'padeṣaṁ ca veda-ṣāstrā-'virodhinā  
yas tarkeṇā 'nusaṁdhatte, sa dharmāṁ veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-ṇiṣṇāyakatvam uktam. tasmāt

"ṣrotavyaḥ ṣṛuti-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ ṣṛavaṇa-samānā-'rthakam eva mananam balavat; anyā- 15  
'kāram mananaṁ tu pareṣāṁ durbalam. evam puruṣe 'pi sukha-duḥkhā-  
'di-mattvena teṣāṁ anumānam bahula-ṣṛuty-ādi-virodhād durbalam iti dik.  
prakṛti-gata-viṣeṣaṁ ca paṣṇād vakṣyāmaḥ.

« nanv akhila-jāḍebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-  
artham jāḍānāṁ anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20  
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-  
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,  
yatho 'kta-kārya-kāraṇa-bhāva-ṣṇyasya puruṣasya prakārā-'ntareṇā 'numā-  
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṁyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-  
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryānām parār-  
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam  
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;  
samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30  
eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātāñjale  
ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānaṁ kṛtam; tat  
tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-  
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-  
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35  
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣānāt; sambandhas tu  
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam  
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuti-



smṛtayo 'nukūla-tarkāḥ. anyac ca: sukhā-'di-mat pradhānā-'dikam yadi  
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sāksāt sva-jñeyatve karma-  
kartṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;  
aham sukhī 'ty evam sukhā-'nubhavād iti. api ca saṃhanyamānānām  
5 bahūnām guṇānām tat-kāryānām cā 'neka-vikāraṇām aneka-cāitanya-guṇa-  
kalpanāyām gāuraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-  
saṃhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-  
thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-  
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate:

“nimitta-mātram evā 'sau srjyānām sarga-karmaṇi,  
pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,  
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya saṃ-  
yoga-mātram; guṇa-vyañjanam mahat tattvaṃ, kāraṇatayā triguṇā-'tma-  
pradhāna-vyañjakatvād iti.

tad evam acāksuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-  
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṣasthya-siddhy-  
20 artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṇçati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;  
anavasthā-'pattya tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çraṇāt puruṣa eva prakṛter  
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā  
ca na puruṣa-kāuṣasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hī ” 'ti.»

30 ity āçāṅkyā 'ha:

pāramparye 'py ekatra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py  
ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryava-  
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi  
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.



« nanv evam pañca-viṅcati-tattvānī 'ti no 'papadyate; mahat-tattva-kāraṇā-vyaktā-peṅṣayā 'pi jaḍa-tattvā-ntarā-patter » ity āçayena mūla-samādhānam āha:

**samānaḥ prakṛter dvayoh. 69.**

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5  
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati: yathā prakṛter utpattiḥ  
çrūyata, evam avidyāyā api

“avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana”

ity-ādi-vākyāiḥ. ata ekasyā avaçyaṁ gāuṇy utpattir vaktavyā; tatra ca  
prakṛter eva puruṣa-saṁyogā-dibhir abhividyakti-rūpā gāuṇy utpattir yuktā; 10

“saṁyoga-lakṣaṇo-tpattiḥ kathyate karma-jñānāyor”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-tpatti-smaraṇāt; avidyāyāç ca  
kvā-pi gāuṇo-tpatty-açravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇai  
'va vāsanā-dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-  
rūpā buddhi-dharma iti yoge sūtritam; ato na tattvā-dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“yataḥ pradhāna-puruṣāu yataç cāi 'tac carā-caram,  
kāraṇaṁ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puru-  
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ; nityatva-çravaṇād ity api samā- 20  
nam iti. tasmāt prakṛtir evo 'pādānaṁ jagataḥ, prakṛti-dharmaç cā 'vidyā  
jagan-nimitta-kāraṇaṁ, tathā puruṣo 'pī 'ti siddham. yat tu

“avidyām āhur avyaktaṁ sarga-pralaya-dharmi vāi,  
sarga-pralaya-nirmuktaṁ vidyām vāi pañca-viṅçakam”

iti Mokṣadharṁ prakṛti-puruṣayor avidyā-vidye 'ti vacanaṁ, tat tad- 25  
ubhaya-viṣayatayo 'pacaritam eva; pariṇāmitvena hi puruṣā-peṅṣayā pra-  
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin praka-  
raṇe sva-sva-kāraṇā-peṅṣayā bhūtā-ntarā kārya-jātam avidye 'ty uktaṁ,  
sva-svā-peṅṣayā ca sva-sva-kāraṇaṁ vidye 'ti. puruṣasya pariṇāma-rūpaṁ  
jagad-upādānatvaṁ tu prakṛty-upādhikam eva kartṛtvā-di-vac chruti- 30  
smṛtyor upāsā-rtham evā 'nūdyate; anyathā “sthūlam anaṇv ahrasvam”  
ity-ādi-çruti-virodhā-patter iti mantavyam. māyā-çabdena ca prakṛtir evo  
'cyate; “māyām tu prakṛtiṁ vidyād” iti çrutāu

“asmān māyī srjate viçvam etat, tasmiṇç cā 'nyo māyayā saṁniruddha”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt; 35

“sattvaṁ rajas tama iti prakṛtaṁ tu guṇa-trayam;  
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,  
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā”



ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāgyā 'vidyā māyā-ṣabdā-'rtho, nityatvā-  
'nupapattē. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca  
tad-ādharatayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. « atha  
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;  
5 "tādṛk-padārthā-'pratīter" uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-  
ṣām eva katham vivēka-mananam na jāyate? » tatrā 'ha:

**adhikāri-trāividhyān na niyamah. 70.**

gravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-  
10 'ttamā ity ato na sarveṣām eva manana-niyamah; kutarkā-'dibhir manda-  
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthah. mandāir hi  
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ  
ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante.  
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvah.

15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāge evo 'ktam; sūkṣma-bhūtā-  
'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayor svarū-  
pam āha sūtrābhyām:

**mahad-ākhyam ādyaṃ kāryam, tan manah. 71.**

mahad-ākhyam ādyaṃ kāryam, tan mano manana-vṛttikam. mananam  
20 atra niṣcayas, tad-vṛttikā buddhir ity arthah;

“yad etad viśṛtam bījam pradhāna-puruṣā-'tmakam  
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamāt.

**caramo 'hamkārah. 72.**

25 tasyā 'nantaro yah, so 'hamkarotī 'ty ahamkāro 'bhimāna-vṛttika ity  
arthah.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttareṣām upapan-  
nam ity āha:

**tat-kāryatvam uttareṣām. 73.**

30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

« nanv evam prakṛtiḥ sarva-kāraṇam iti gruti-smṛti-virodha » ity āṣaṅ-  
kāyām āha:

**ādya-hetutā tad-dvārā pāramparye 'py, anuvāt. 74.**

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-



kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vāiṣeṣika-mate 'nūnām ghaṭā-'di-hetutā dvyaṇukā-'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṁ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṁhatya-kāritve parārthatvā-'pattiyā 'navasthā. asaṁhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvena tat-svāmitvād iti.

kiṁ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtaya 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikāṁ na jñāyeta, tataḥ cā 'haṁ sukhī na ve 'ty-ādi-saṁçayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pariṇāmitvaṁ sidhyati. tad uktam Yoga-sūtreṇa: "sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoh puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyeṇa ca: "sadā jñāta-viṣayatvaṁ tu puruṣasyā 'pariṇāmitvam paridīpayati" 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viçva-prakāṣatvaṁ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:  
paricchinnaṁ na sarvo-'pādānam. 76. 26

sarvo-'pādānam pradhānaṁ na paricchinnaṁ, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambha-vād iti. «nanu prakṛter aparicchinnaṁ no 'papadyate; prakṛtir hi sattvā-'di-guṇa-trayād atiriktā na bhavati; "sattvā-'dīnām a-tad-dharma-tvaṁ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30 avadhṛtatvāc ca. teṣāṁ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo dharmā vakṣyamānā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnaṁ atra dāiçikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṁ, tad-abhāvaḥ ca vyā-pakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratīyogitā-'nava-35 cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-ṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno



'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikam ca sādharma-vāidharma-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣruteḥ ca. 77.

teṣāṃ paricchinnānām utpatti-ḡrahanāc ca ; "atha yad alpaṃ, tan martyam" ity-ādi-ḡrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ḡrutya-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ḡaḡa-ḡrṅgāj jagad-utpattyā mokṣā-'dy-anupapatteḥ ; tad-adarḡanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.

svapna-padārthasye 'va prapañcasya bādhaḥ ḡrutya-ādi-pramāṇāir nā 'sti ; tathā ḡaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ḡrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-drṣṭānta-siddhy-anyathā-'nupapattyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādrḡg-vākyānām anyathā srṣṭy-ādi-vākyā-virodhāc ca. kim ca ḡrutya prapañca-bādha ātmā-'ḡrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ samḡayā-  
25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācaṣṭe Vedānta-sūtra-dvayam : "vāidharmyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce" 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam  
30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṇsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktaṃ, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt



katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaṣyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusārenāi 'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvaṁ na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-ṣabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viṣeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāḥ 10 cetana-gata-dravyatve tu pradhānasya saṁjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darṣitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāṣa-dvārā parama-puruṣārtha-hetutvaṁ, na tu tatra vāidika-karmaṇām sākṣād-dhetutā 'stī 'ti yat prāg uktam “aviṣeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

nā 'nuṣravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuru-  
ṣārthatvam. 82.

api-ṣabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuṣṛūyata ity anuṣṛavo vedaḥ ; tad-vihito yāgā-'dir ānuṣravikaṁ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve ṣrutih : “tad yathe 'ha karma-jīto lokāḥ kṣīyata, evam evā 'mutra puṇya-jīto lokāḥ kṣīyata” iti 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. « anyā-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvaṁ nirākṛta-prāyam iti punar āṣaṅkāi 'va no 'detī » 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣiṣyā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-  
'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-  
raṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-ṣrutih katham upa-  
padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-ṣrutih. 83.

tatrā 'nuṣravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-ṣrutih, sā 35  
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokāḥ apy  
āvṛttim pratipādayatām vākyā-'ntarānām virodha ity arthaḥ. tathā ca sā



'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca śaṣṭhā-dhyāye prapañcayīṣyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.

ānuçravikāt tu hiṃsā-'di-doṣeṇa duḥkhā-'tmaka-bhogenā ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,  
bhūta-hatyāṃ tathāi 'vāi 'kāṃ na yajñāir mārṣtum arhatī" 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

"drṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

15 « nanu niṣkāmad antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-  
uta mokṣaḥ phalaṃ çrūyate » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viçeṣāt; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-  
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"

ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhimāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity  
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād? » iti. tatrā 'ha :

nija-muktasya bandha-dhvaṃsa-mātram paraṃ, na samānatvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-  
tabandha-nivṛtti-mātram paraṃ ātyantikam viveka-jñānasya phalaṃ, dhvaṃsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryaṃ, yena nāçitayā duḥkha-daṃ tat syāt. karmaṇaç ca drṣṭa-kāraṇaṃ vinā na sākṣād evā 'vidyā-nāçakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na  
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-



vati; avivekā-'khyā-kāraṇa-nāṣād iti siddham. tad evaṃ viveka-jñānam  
eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parikṣyante;  
"ātmā vā are draṣṭavyaḥ ḡrotavyo mantavya" ity-ādi-ḡrutibhir hi pramāṇa-  
trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikaṃ tv anyan mana-ādi- 5  
pramāṇānām ḡuddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā;  
tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.

asaṃnikṛṣṭaḥ pramātary anārūḡho, 'nadhigata iti yāvat. evaṃ-bhūtasyā  
'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10  
puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bha-  
yathāi 'va tasyāḥ pramāyā yat sādhakatamaṃ phalā-'yoga-vyavacchinnaṃ  
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, saṃ-  
ḡaya-vyāvartanāya tv avadhāraṇam iti. 15

atra yaḡi pramā-rūpaṃ phalaṃ puruṣa-niṣṡha-mātram ucyate, tadā bud-  
dhi-vṛttir eva pramāṇam; yaḡi ca buddhi-niṣṡha-mātram ucyate, tade 'ndriya-  
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sāksy eva, na pramāte  
'ti. yaḡi ca pāuruṣeya-bodho buddhi-vṛttiḡ co 'bhayaṃ api pramo 'cyate,  
tadā tū 'ktam ubhayaṃ eva pramā-bhedena pramāṇam bhavati. cakṣur- 20  
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-  
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṡha eva bodhaḥ prame 'ty uktaḥ;  
puruṣā-'rtham eva karaṇānām pravṛtṡyā phalasya puruṣa-niṣṡhatāyā evāu  
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-  
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25  
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāḡasyāi 'va vā pha-  
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa  
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-  
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viḡṣṡa-buddhy-āḡritā; nayanā-'di-  
gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtṡy-udayād iti viḡṣṡaḥ. sā ca vṛttir 30  
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḡhā satī bhāṣate; puruṣasyā  
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā  
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:  
"japā-sphaṡikayor iva no 'parāḡaḥ, kiṃ tv abhimāna" iti; Yoga-sūtraṃ ca:  
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṅ cid darpaṇe sphāre samastā vastu-drṣṡayaḥ;  
imās tāḥ pratibimbanti, sarasī 'va taṡa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat



- pratisaṃvedah saṃvedana-pratibimbā, tasyā 'ṣṛaya ity arthaḥ. etena puruṣāṇāṃ kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttīnām eva pratibimbā-rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; ṣabdasyā 'pi pratidhvanir-rūpa-pratibimba-darṣanāt. na ca «ṣabda-janyam ṣabdā-'ntaram eva pratidhvanir» iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaḥ ca buddher eva pariṇāma-viṣeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu «vṛttāu pratibimbam sad eva cāitanyam vṛttim prakāśayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viśayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
- 15 upadarṣita-ṣāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viśayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheḥ ca; bāhya-sthale 'rthā-'kāratāyā eva viśayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viśayatātāvau-'cityāc ce 'ti. ye tu tārīkikā jñānasya viśayatām ne 'cehanti,
- 20 tan-mate jñāna-vyaktīnām anugamaka-dharmā-'bhāvena ghaṭa-viśayakam paṭa-viśayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viśayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥāya viśayatā-'ntara-kalpane gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viśayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvacatvāt. svatvaṃ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaḥ ca jñānam. tathā ca viśayatā-lakṣaṇasya viśaya-sāmagrī-ghaṭitatvenā 'tmā-'ṣṛayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viśayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ guddhaḥ, pramāṇam vṛttir eva naḥ,  
 pramā 'rthā-'kāra-vṛttīnām cetane pratibimbanam;  
 35 pratibimbata-vṛttīnām viśayo meya ucyate;  
 sāksād-darṣana-rūpaṃ ca sāksitvaṃ vakṣyati svayam.  
 ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sāksy eva cetanaḥ.  
 Viṣṇv-ādeḥ sarva-sāksitvaṃ gāṇam līṅgā-'dy-abhāvata iti.

«nanu

- 40 “yathā prakāśayaty ekaḥ kṛtsnam lokam imam raviḥ,  
 kṣetram kṣetrī tathā kṛtsnam prakāśayati, Bhārata”



'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha:

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5 trayam evo 'panyastam:

“pratyakṣam anumānam ca ṣāstraṃ ca vividhā-'gamam  
trayam suviditam kāryam dharmā-ṣuddhim abhīpsate” 'ti.

upamānāi-'ti hyā-'dīnām cā 'numāna-ṣabdayoḥ praveṣaḥ; anupalabdhy-ādī-  
nām ca pratyakṣe praveṣa iti. ukta-vākye ce 'dam anumānam abhipretam: 10  
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāṣyam; svayam  
aparakāṣatvāt; trāilokya-vad iti.

tejaḥ-cāitanya-sādhāraṇam ca prakāṣatvam akhaṇḍo-'pādhiḥ prakāṣa-  
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam ācṛitya pramāṇānam 15  
viṣeṣa-lakṣaṇāni vaktum upakramate:

yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-  
akṣam. 89.

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-  
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaṃ 20  
hetu-garbha-viṣeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kāryā 'ṣrayo  
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham  
sarpatī” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'ṣraya-  
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya ṣikhā-tulyā  
bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavati 'ti nā 25  
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-  
baddha-vastv-ākāra-'bhāvād » ity ācāṅkya tasyā 'lakṣyatvena samādhate:

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḥ cā 'bāhya-pratyakṣa- 30  
kāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha:

līna-vastu-labdhā-'tiṣaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-  
vastuṣu labdha-yogaja-dharma-janyā-'tiṣayasya yogi-cittasya sambandho 35  
ghaṭata ity arthaḥ. atra līna-ṣabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī; sat-



- kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiṣṭaye 'ti viṣeṣaṇam. atigayaḥ ca vyāpakatvaṁ vṛtti-pratibandhaka-tamo-nivṛtṭy-ādiḥ ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
- 5 sūtre buddher artha-saṁnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṁnikarṣa eva kāraṇam; indriya-saṁnikarṣas tu cākṣuṣā-'di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. «nanv evam indriya-saṁnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm
- 10 buddhi-sattvasya vṛtṭy-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṁnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṁyogena nayana-mālīnya-vat. na cāi «'vaṁ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṁnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
- 15 siddheḥ;

"sattvāj jāgarāṇaṁ vidyād, rajasā svapnam ādiṣet,  
prasvāpanaṁ tu tamasā; turīyaṁ triṣu saṁtatam"

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāḥ api tamasaḥ pratibandha-darṣanāc ca. yat tu ḥṣka-tārki-
- 20 kālḥ suṣuptāu vṛtṭy-anutpādā-'rthaṁ jñāna-sāmānye tvañ-mano-yogaṁ kāraṇam kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvāḥ sarva-pratyakṣa-ḥṣaṇāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 «nanu tathā 'pī 'ḡvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṁnikarṣā-'janyatvād» iti. tatrā 'ha :

**īḡvarā-'siddheḥ. 92.**

- īḡvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṁ ce 'ḡvara-prati-
- ṣedha eka-deḡinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā
- 30 hī 'ḡvarā-'bhāvād ity evo 'cyeta. īḡvarā-'bhyupagame tu saṁnikarṣa-janya-jātīyatvam eva pratyakṣa-lakṣaṇaṁ vivakṣitam; sājātyaṁ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

«ḡṛuti-smṛtibhyaṁ katham īḡo na sidhyatī?» 'ty ākāṅkṣāyāṁ tarka-virodhaṁ lāukikam eva bādhakam āha :

- 35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īḡvaro 'bhimataḥ kiṁ kleḡā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ḡvara-siddhir ity arthaḥ.



ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abbhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam iḡvara-pratipādaka-ḡrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācie chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ḡvaryeṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ḡrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ḡvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhāṭṛtvam ḡrūyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhāṭṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhāṭṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhāṭṛtvam ucyate, tadā 'yaṃ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhāṭṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ḡalya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niriḡche saṃsthithe ratne yathā lohaḥ pravartate,  
sattā-mātreṇa devena tathā ce 'yaṃ jagaj-janiḥ.  
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :  
niriḡchatvād akartā 'sāu, kartā saṃnidhi-mātrata ” iti.

“ tad āiḡṣata bahu syām ” ity-ādi-ḡrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādrḡa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prakṛtaḥ sargaḥ saṃkṣepāt kathito mayā;  
a-buddhi-pūrvakas tv eṣa. brāhmīm sṛṣṭim nibodhate ” 'ti.

30

asya ca vākyaṣyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalaṃ sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viḡṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :



viṣeṣa-kāryeṣv api jīvānām. 97.

adhiṣṭhātṛtvam saṃnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-sṛṣṭāv api jīvānām antaḥkaraṇa-pratibimbata-  
5 cetanānām saṃnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vakṛtkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṃnidhi-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi  
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṃkalpā-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac  
20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam  
25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṃkrāmati; kim tv agni-saṃyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṃyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti  
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṃyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṃyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-  
35 pratibimbaç cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbav-  
vat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cic-chāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveça> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,



sa cā 'rūḍha-viṣayāiḥ saha buddher bhānā-rtham iṣyate; arthā-kāratayāi  
 'vā 'rtha-grahaṇasya buddheḥ sthale dṛṣṭatvena tām vinā sām̐yoga-viṣeṣa-  
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-  
 grahaṇa-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na  
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5  
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāiḥ siddhāntitah: "citi-ṣaktir  
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-  
 vṛttim anupatati; tasyāḥ ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter  
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-  
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10  
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātr̥tvam; icchā-  
 'dibhir jñānasya sāmānādhikaranyā-'nubhavāt; anyasya jñānenā 'nyasya  
 pravṛtty-anāucityāc ce» 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.  
 evaṃ hi buddher eva jñātr̥tve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-  
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15  
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattayā bimba-bhūtaḥ puru-  
 ṣaḥ setsyatī» 'ti vācyam; anyo-'nyā-'ḥrayāt: prthag-bimba-siddhāu buddhi-  
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-  
 yogitayā bimba-siddhir iti. asman-mate ca jñātr̥tayā puruṣa-siddhy-ananta-  
 ram tasya jñeyatvā-'nyathā-'nupapattayā pratibimba-siddhāu nā 'nyo-'nyā- 20  
 'ḥrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyatī» 'ti cet, tarhi  
 sākṣiṇa eva pramātr̥tvam apy ucitam; ubhayaor jñātr̥tva-kalpane gāuravāt;  
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-'nubhavāc ca. kim cāi 'vaṃ  
 sati buddher eva bhoktr̥tve "bhoktr̥-bhāvād" ity āgāmi-sūtreṇa bhoktr̥tayā  
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25  
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata»  
 ity etāvan-mātre cet tasyā 'ḥayo varnyeta, tad apy asat; sūryā-'deḥ sva-  
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāsakatvā-'darṣanāt,  
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-  
 'di-bhāsakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-'nusāreṇā 'smābhiḥ citāu buddhi-prati- 30  
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam  
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur  
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-  
 dhikaranyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena  
 deha-kriyāyām ivā 'trā 'pi sām̐yoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānaṃ anumānaṃ. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ  
 anumānaṃ pramāṇaṃ ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.



ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-  
mānatvāt. tathā ca yogaḥ ṣabdas, taj-janyam jñānam ṣabdā-'khyam  
5 pramāṇam ity arthaḥ. phalam ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas  
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu  
vivieya sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānam tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato  
dṛṣṭam ce 'ti. tatra pratyakṣi-kṛta-jātīya-viśayakam pūrva-vat; yathā  
15 dhūmena vahny-anumānam; vahni-jātīyo hi mahānasā-'dāu pūrvam pra-  
tyakṣi-kṛtaḥ. vyatirekā-'numānam ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viṣa-  
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-  
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-  
nyato dṛṣṭam ca tad-ubhaya-bhinnaṃ anumānam. yatra sāmānyataḥ  
20 pratyakṣā-'di-jātīyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-  
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-  
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātīyam kuṭhārā-'di-karaṇam  
ādāya vyāptim gṛhītvā tad-vijātīyam atīndriyam jñāna-karaṇam indriyam  
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoh  
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānam, yathā: mahat tattvaṃ  
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-  
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā  
'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-  
dhānam parārtham; saṃhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-  
akṣa-siddham dehā-'dy-arthakatvaṃ gṛhādiṣu gṛhītvā tad-vijātīyaḥ puru-  
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam avivek-  
ena prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya  
pariṇāmā-'pattir » ity āṣaṅkāyām tasyāḥ svarūpam āha :



cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādr̥ṣo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citaḥ pariṇāmitva-sadharmatvā-di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatitvān na kāuṣasthyā-di-hānir ity ācāyaḥ. tathā hi 5  
pramāṇā-khya-vṛtty-ārūḍham prakṛti-puruṣā-dikam prameyaṁ vṛttyā saha puruṣe pratibimbam sad bhāsate. ato 'rtho-parakta-vṛtti-pratibimbā-va-  
cchinnam svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā  
vṛttinām karaṇatvam iti. tad uktam Viṣṇupurāṇe: 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,  
antaḥkaraṇa-rūpāya tasmāi viḡvā-tmane nama ” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātam samarpayatī 'ti dr̥ṣtam iti. bhoga-ṣabdā-rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca  
dehā-di-cetanā-nteṣu sādharmaṇaḥ; viḡṣas tv ayam: aparīṇāmitvāt puru- 15  
ṣasya viṣaya-bhogaḥ pratibimbā-dāna-mātram, anyeṣāṁ tu pariṇāmitvāt  
puṣty-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ  
puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-  
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatayā evo 20  
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loka kriyā-phala-bhogo dr̥ṣtaḥ; yathā saṁcarata eva  
saṁcāro-ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-di-phala-  
lasya sukhā-dy-ātmikāyā artho-parakta-buddhi-vṛtter bhogaḥ puruṣe gha-  
ṭete » 'ty āṣaṅkāyām āha: 25

akartur api phalo-pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya  
yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-der upabhogo rājño bhavati,  
tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt  
tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-deḥ karma-phalatvam abhyupetya 30  
buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvam svikṛtya buddhi-  
karmanā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

avivekāḍ vā tat-siddheḥ kartuḥ phalā-vagamah. 106.

athavā kartari phalam eva na bhavati; < sukham bhuñjīye > 'ty-ādi- 35  
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam  
bhavati. ḡstra-vihitam phalam anuṣṭhātārī 'ti ḡstreṣu kartuḥ phalā-



'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv  
avivekāḍ ity arthaḥ. <yo 'ham karomi, sa evā 'ham bhūñja> iti hi lāukikā-  
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me  
bhūyād> iti-vat phala-sāadhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya  
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-  
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-  
'dy-avacchinna-citer eva bhogatvāt. asmiñ ca bhogasya phalatva-pakṣe  
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-  
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-  
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṃ ca prati-  
pādyā prameya-siddher api phalam āha:

no 'bhayaṃ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty  
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"  
'ti cṛuter, nyāyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-  
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṃ yāvad  
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam  
20 apākaroti:

viśayo 'viśayo 'py atidūrā-'der hāno-'pādānābhyām indriya-  
sya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-  
vākāiḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno  
25 'py artha indriyāṇām kāla-bhedena viśayo 'viśayaḥ ca bhavati; atidūratvā-  
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-  
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-  
upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti  
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt  
sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce " 'ti.

samānā-'bhihārāḥ sajātīya-samvalanam, yathā māhiṣe gavya-miṣraṇān mā-  
hiṣatvā-'grahāṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-  
35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity  
arthaḥ. sūkṣmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-



'dikarṇ, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṃkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

5

« nanv abhāvād evā 'nupalabdhi-sambhave kim-arthaṃ sāukṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha :

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10  
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samṛcayenā 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate :

vādi-vipratipattes tad-asiddhir iti cet, 111.

« nanu kāryam ced utpatteḥ prāk siddham syāt, tadā tad-ādharatayā 15  
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-  
mānatvāt. vādi-vipratipattes tu sat-kāryasyai 'vā 'siddhir » iti yadi 'ty  
arthaḥ.

abhyupetya pariharati :

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112. 20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya  
kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva.  
tata eva ca pariṇāmināḥ sakāṣād aparīṇāmitayā puruṣasya vivekena  
mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate. 25  
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv aprāmā-  
ṇyam iti mantavyam.

paramā-'rthataḥ parihāram āha :

trividha-virodhā-'patteḥ ca. 113.

sarvaṃ kāryam trividham sarva-vādi-siddham : atītam anāgataṃ var- 30  
tamānam iti. tatra yadi kāryam sadā san ne 'śyate, tadā trividhatvā-  
'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-  
katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-  
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve  
paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35  
svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.  
« atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ



prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-  
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>  
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-  
 'cityāt; na tv ekasya bhāva-viṣayatvam anyayoḥ cā 'bhāva-viṣayatvam iti.  
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ;  
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṃ tu Pātañjale  
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvān apy adhikaraṇa-svarūpān eva.  
 na cāi «'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-  
 10 'bhāva-pratyaya-prasaṅga» iti vācyaṃ; parāir api pratiyogimati deḥ tad-  
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-  
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-  
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam  
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-  
 15 ākāṅkṣāyāṃ tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya  
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha:

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha:

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryānām  
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpattēḥ prāk  
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ  
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvatvā-'patter gatam asattayā.  
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,  
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad  
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām  
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-  
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-  
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvaṃ yuktam iti.

upādāna-niyame pramāṇam āha:

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity  
 35 āçayaḥ.



itaṣ ca nā 'sad-utpāda ity āha:

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

5

itaṣ ca:

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāḡ api kāryasya kāraṇā-'bhedaḥ grūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti.

10

utpatteḥ prāk kāryāṇām kāraṇā-'bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate:

na bhāve bhāva-yogaç cet, 119.

15

«nanv evaṁ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād» iti ced ity arthaḥ.

pariharati:

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiḥ ca na jñānam, kiṁ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataḥ ca kāryasya 25 kāraṇa-vyāpārād abhivvyakti-mātram loke 'pi dr̥ṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātram, tila-stha-tāilasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktam Vāsiṣṭhe:

"suṣuptā-'vasthayā cakrapadma-rekhāḥ çilo-'dare

30

yathā sthitāç, ceter antas tathe 'yam jagad-āvali" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

nāçah kāraṇa-layaḥ. 121.

35

līn çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāḡ-



abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā  
 'sti; pratyabhijñā'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam  
 apy anāgatā'-vasthāyāḥ prāg-abhāvā'-khyāyā abhivyakti-hetutvāc ce 'ti.  
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām  
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māmī 'vam!  
 yogi-pratyakṣatvā'-nyathā'-nupapattyā 'nāgatā'-tītayor ubhayor eva sattva-  
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi  
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati  
 bādhake yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-  
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛti'-tīhāsā'-dikam pramāṇam Yogavārttike  
 prapañcitam iti dik. tad evam abhivyakti-layābhyām kāryāṇām utpatti-  
 nāṣa-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt  
 prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā'-pattih kāraṇa-vyāpāraḥ  
 15 ca viphalah; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā  
 evā 'bhivyakter abhivyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt  
 prāk sarva-kāryāṇām sad-asattvā'-bhyupagamenā 'kta-vikalpā'-navakāḡāt;  
 ghaṭa-vat tad-abhivyakter api vartamānā'-vasthāyā prāg-asattvena tad-  
 asattā-nivṛtty-artham kāraṇa-vyāpārā'-pekṣaṇāt; anāgatā'-vasthāyā ca sat-  
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,  
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā'-naṅgikāreṇa  
 prāg-asattvam eva kāryāṇām durvacam » iti. māmī 'vam! avasthānām eva  
 parasparā'-bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā'-rtham abhivyakter apy abhivyaktir  
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āḡaṅkyā 'ha :

pāramparayato 'nveṣaṇā, bījā'-ṅkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanam kar-  
 tavyam; bījā'-ṅkura-vat prāmāṇikatvena cā 'syā adōṣatvād ity arthaḥ.  
 bījā'-ṅkurābhyām cā 'trā 'yam eva viçeṣo, yad bījā'-ṅkura-sthale kramika-  
 30 paramparayā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-  
 māṇikatvaṁ tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam  
 avasthābhir vināḡitvaṁ ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī  
 'yam anavasthā prāmāṇikatvena svīkrte 'ti.

atra ca bījā'-ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-  
 35 karmā'-di-vad ity atrāi 'va tātparyam. tena bījā'-ṅkura-pravāhasyā 'di-  
 sargā'-vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam  
 vināi 'va bījam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā'-dibhya  
 iti ṣṛuti-smṛtyoḥ prasiddham



“yathā hi pādapo mūla-skandha-ṣākhā-di-samyutah  
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇā-di-vākyaṁ iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha:

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-tpatter utpattiḥ svarūpam eva vāiṣeṣikā-dibhir asad-  
utpāda-vādidibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭa-bhivyakter apy  
abhivyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv  
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivyakter abhivvyakty-  
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-nupapattyā sat-kārya- 10  
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-  
kārya-siddhānta ity ācayāt. abhivyakteḥ cā 'bhivvyakty-abhāvena tasyāḥ  
prāg-asattve 'pi nā 'sat-kārya-vādatvā-pattiḥ. «nanv evam mahad-ādīnām  
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-vasthā-kalpanene?» 'ti  
cen, na; “tad dhe 'dām tarhy avyākṛtam āsīd” ity-ādi-ṣrutibhir avyaktā- 15  
'vasthāyā satām eva kāryānām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ  
prāg-abhāvā-di-svikārā-pattir» iti cen, na; tīrṇām anāgatā-dy-avasthānām  
anyo-nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛṣā-bhāva-nivṛtṭyāi 'va ca kāra-  
ṇa-vyāpāra-sāphalyā-di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-  
kārya-vādidibhyo viṣeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṁsāu sat- 20  
kārya-vādidibhiḥ kāryasyā 'nāgatā-tītā-vasthe bhāva-rūpe procyete, varta-  
mānatā-khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'syate, ghaṭa-der  
avasthā-traya-vattvā-nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty  
asmāsv adhika-ṣaṅkā-vakāṇa iti dik.

“kārya-darṣanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25  
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum  
sarva-kāryānām sādharṇyam āha:

hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam. 124.

kāraṇa-numāpakatvāl laya-gamanād vā 'tra liṅgaṁ kārya-jātam; na  
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-dīnām akhila-kārya- 30  
sādharṇyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam  
sāvayavam para-tantram vyaktaṁ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-khyāṁ sarvaṁ kāryam eva liṅgam ity  
uktam. tathā ca tal liṅgaṁ hetumattvā-di-dharmakam iti vākya-rthaḥ. 35  
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināṣitā; pradhānasya yā  
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāya-



'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va vaktum śakyate; prakṛti-kṣobhāt śṛṣṭi-ḥraṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-  
 5 dvayā-'sādhāraṇyam iti yāvat; na punaḥ sa-jātiyā-'neka-vyaktikatvam; prakṛtāv ativyāpteḥ; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā 'vayaveṣv iti.

kārya-kāraṇayor bhedo hetumatvā-'di sidhyatī 'ty atah kāraṇā-'tirik-  
 10 ta-kārya-siddhāu pramāṇāny āha :

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeṣād vā. 125.

tat-siddhir, līṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyāt pratyakṣata evā 'nāyāsena bhavati; yathā sthāulyā-'dīnā dhar-  
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cid ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena līṅgeṇā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyena mahad-ādīnām; yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-  
 20 mmyena prthivy-ādīnām. kva-cit tv ādi-ḥabda-grhītena karmā-'dy-ātmakatā-vāidharmyena; yathā sthīrā-'vayavebhyo 'tīrīktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ḥruter api kāraṇā-'tīrīkta-kārya-siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bhedā-'bhedaū vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

kāryāṇāṃ sādharma-rūpaṃ lakṣaṇaṃ kāraṇā-'tīrīkta-kāryeṣu pramā-  
 25 ṇaṃ ca sūtrābhyāṃ darśitam. idānīm kārya-sadharma-katayā kāraṇā-'numānāya kārya-kāraṇayor api sādharmaṃ pradarśayati :

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmaṃ ity arthaḥ.  
 30 ādi-ḥabda-grāhyāḥ ca Kārikāyām uktāḥ :

"triguṇam aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmi  
 vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-  
 ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa  
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vīkṣavad evā 'vagantavyam. athavā sattvā-'di-ḥabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-  
 ṇayos triguṇatvaṃ samāñjaśam iti. aviveki-viśayo 'jñāir eva dr̥ṣyam, bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ



sambhūya-kāritvaṃ, viṣayatvaṃ tu bhogyatvaṃ eva. sāmānyaṃ sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi pariṇāmi; vyaktaṃ kāryam; pradhānaṃ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darṣitam:

“hetumad anityam avyāpi sakriyam anekam āgṛitaṃ liṅgam 5  
sāvayavam para-tantraṃ vyaktaṃ, viparītaṃ avyaktam” iti.

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntaṃ ca samāvṛtya pradhānaṃ samavasthitam;  
anantasya na tasyā 'ntaḥ saṃkhyānaṃ cā 'pi vidyata” 10

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānāṃ jagat-kāraṇa-guṇānāṃ anyo-'nya-vivekāya teṣāṃ avāntaram api vāidharmyaṃ siddhāntayati; vividha-jagat-kāraṇatvo-'pa-pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti: 15

prīty-aprīti-viśādā-'dyāir guṇānāṃ anyo-'nyam vāidharmyam.  
127.

guṇānāṃ sattvā-'di-dravya-trayānāṃ anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyaṃ, kāryeṣu tad-darṣanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryānāṃ 20  
ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghava-'bhiṣvaṅga-prīti-titikṣā-saṃtoṣā-'di-rūpā-'nanta-bhedaṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣoḍā-'di-nānā-bhedaṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedaṃ, samāsato mohā-'tmakam iti. 25

atra prīty-ādīnāṃ guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnāṃ dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānāṃ, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30  
sattvā-'di-trayam api pratyekaṃ vyakti-bhedād anantam; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-padyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānāṃ sattvā-'dīnāṃ ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikaṃ no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ 'pattyā ṣṛuti-smṛti-siddham ekadā 'saṃkhya-brahmāṇḍā-'di- 35  
kāṃ no 'papadyeta. ato 'saṃkhyatve guṇānāṃ tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣāṃ sādharṇya-vāidharmye pratipādayati:



laghv-ādi-dharmāḥ sādharmyam vāidharmyam ca guṇānām.  
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeṣaḥ. laghutvā-'di-  
dharmeṇa sarvāsām sattva-vyaktīnām sādharmyam vāidharmyam ca rajas-  
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām  
ekajātiyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-  
tam ity ācayaḥ. evaṃ cañcalatvā-'di-dharmeṇa sarvāsām rajo-vyaktīnām  
sādharmyam sattva-tamobhyām ca vāidharmyam. ṣeṣam pūrva-vat. evaṃ  
gurutvā-'di-dharmeṇa sarvāsām tamo-vyaktīnām sādharmyam sattva-rajo-  
10 bhyām vāidharmyam. ṣeṣam pūrva-vat iti. vāidharmyasya prāg evo  
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra < vāi-  
dharmyam ve > 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām pratyekam aneka-vyakti-  
katvaṃ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,  
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām  
anekatayā laghutvā-'dikam sādharmyam syād » iti vācyam; triguṇā-'tma-  
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-  
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-  
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāṣakam iṣṭam, upaṣṭambhakam calaṃ ca rajaḥ,  
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinna-'sāṃkhya-vyaktikatve vāiṣe-  
ṣika-matād atra ko viṣeṣa? » iti cet, kāraṇa-dravyasya ṣabda-sparṣā-'di-rāhit-  
25 yaṃ eva,

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asamīyutam,  
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣāṃ pratyakṣeṇo  
30 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇam, yena teṣāṃ hetumattvaṃ sā-  
dharmyam syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadam na puruṣo, bhogya-  
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināṣitvāt. ataḥ prakṛti-  
35 puruṣa-bhinnaṃ tad-bhinnatvāc ca kāryam ghaṭā-'di-vat ity arthaḥ.

« nanu vikāra-ṣakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināṣitvam  
api teṣāṃ asiddham » ity āṣaṅkāyām kāryatve hetv-antarāṅy āha:



parimāṇāt. 130.

paricchinnatvād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-abhicāraḥ.

kim ca :

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca çrutiḥ pramāṇam manaḥ pra-kr̥tya : "evam te, sāumya, ṣoḍaṣānām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā 'nmeno 'pasamāhitā prājvālīd" iti, Yoga-sūtram ca : "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kim ca :

çaktitaḥ ce 'ti. 132.

15

karaṇataḥ ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sāksād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaḥ ca hetu-varga-samāpti-sūcanā-'rthaḥ.

20

yadi ca mahad-ādi-madhye kimcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣāu pra-sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrai 'vā 'smākaṁ tātpariyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

25

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-nāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnam syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çrīgā-'di-vat, pra-māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmpratam tāiḥ prakṛty-anumāne 'nuktaṁ viçeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

35

kāryān mahat-tattvā-'der līṅgāt sāmānyato dṛṣṭam karaṇā-'numānam yad uktaṁ, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenai 'va kartav-



yaṃ, “sad eva, sāumye, ’dam agra āsīt,” “tama eve ’dam agra āsīd” ity-  
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikaṃ svo-’pahita-triguṇā-’tmaka-  
vastū-’pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tāilā-’di-vac ce  
’ty arthaḥ. atrā ’nukūla-tarkaḥ prāg eva darṣitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyaṃ vivekā-’rtham āha:

avyaktaṃ triguṇāl līngāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-  
ṣmam; mahat-tattvasya hi sukhā-’dir guṇaḥ sāksāt kriyate, prakṛteḥ ca  
guṇo ’pi na sāksāt kriyate iti pradhānam paramā-’vyaktaṃ, mahat-tattvaṃ  
10 tu tad-apekṣayā vyaktaṃ ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā ’palāpa evo ’cita?» ity ākāṅ-  
kṣāyāṃ pūrvoktaṃ smārayati:

tat-kāryatas tat-siddher nā ’palāpaḥ. 137.

sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-  
samāpti-paryantam puruṣā-’numāna-gatā viṣeṣā vicāryāḥ. tatra kaṃcanā  
’dāu viṣeṣam āha:

sāmānyena vivādā-’bhāvād dharma-van na sādhanam. 138.

yatra vastuṇi sāmānyato vivādo nā ’stī, na tasya svarūpataḥ sādhanam  
20 apekṣyate, dharmasye ’ve ’ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-  
mānyenā ’pi sādhanam apekṣitaṃ, dharmiṇy api vivādāt, nāi ’vam puru-  
ṣasya sādhanam apekṣitaṃ; cetanā-’palāpe jagad-āndhya-prasaṅgato bhok-  
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,  
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣilā-’rohaṇā-’diṣu  
25 dharmatvā-’bhyupagamāt. ataḥ puruṣe viveka-nityatvā-’di-sādhana-mātram  
anumānaṃ kāryam iti.

“sāmhata-parārthatvāt puruṣasye” ’ty-ukta-sūtreṇā ’pi vivekā-’numā-  
nam evā ’bhīpretam, na tu tatra puruṣasya sarvathāi ’vā ’pratyakṣatvam  
abhipretam iti. tatra cā ’dāu viveka-pratijñā-sūtram:

30 ṣarīrā-’di-vyatiriktaḥ pumān. 139.

ṣarīrā-’di-prakṛty-antaṃ yac catur-viṃśati-tattvā-’tmakaṃ vastu, tato  
’tiriktaḥ pumān bhokte ’ty arthaḥ. bhokṛtvaṃ ca draṣṭṛtvaṃ iti.

atra hetuṇ āha sūtrāḥ:

sāmhata-parārthatvāt. 140.

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikaṃ parārtham bhavati, ṣayyā-’di-  
vat. ato ’sāmhataḥ sāmhata-dehā-’dibhyaḥ paraḥ puruṣaḥ sidhyatī ’ty



arthah. ayaṁ ca hetuḥ “saṁhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṁkalanā-rthaḥ.

kim ca:

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 5  
hi yaḥ sukhā-dy-ātmakatvaṁ dharmah, sa sukhā-di-bhoktari na sambhava-  
vati; svayaṁ sukhā-di-grahane karma-kartṛ-virodhāt; dharmi-puraskāre-  
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbam sva-  
sukhā-dikam puruṣeṇa grīhyatām, sva-vad» iti cen, na; evaṁ sati buddher  
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhau pratibimba- 10  
kalpane gāuravāt. <akam sukhī duḥkhī mūḍha> ity-ādi-pratyayās tu na  
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-  
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaḥyam  
buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-  
bimba-kalpanāyām ca gāuravād iti. 15

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-’ktā-viveki-  
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca:

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyaḥ prakṛty-antebhyo ’tiriktate 20  
’ty arthaḥ. adhiṣṭhānam hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām  
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-  
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bhede saty eva bhavati  
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptau.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām:

25

bhoktr-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktrtvam eva  
vyāhanyeta; karma-kartṛ-virodhāt; svasya sāṅśāt sva-bhoktrtvā-nupa-  
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre  
puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāmiṇaḥ ca puruṣasya 30  
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca:

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhoktr syāt, tadā bhoktuḥ kāivalyā-rtham  
duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35  
dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-



siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-  
ṣaṇīyaḥ;

- 5 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt  
puruṣo 'sti bhoktr-bhāvāt kāivalyā-'rtham pravṛtteḥ ce "

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ  
ce 'ti.

catur-viṃśati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato  
10 viṣeṣo viveka-sphuṭī-karaṇyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vaiṣeṣikā āhuḥ: «prāḡ aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-  
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-  
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat  
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,  
tadvad āikyam na sambaddham prapañca-paramātmanor " iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,  
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv " iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-  
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na  
vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā  
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api  
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-  
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-  
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-  
30 gūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;  
saṃyogā-'di-mattvāt; anācṛitatvāc ce 'ti. tathā ca smaryate:

"jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;  
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā ģiva " iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-  
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre  
pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-  
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattyā



jñāne-'cchā-'di-gocara-saṃśayā-'pattiḥ ca. tathā jaḍa-prakācā-'yogasyo 'kta-  
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-  
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-saṃyogasyā 'tmanaḥ  
co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viśeṣa-guṇa-vācī 'ty  
uktam eva. ata ātmā nirguṇaḥ.

5

api ca ye tārīkā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-  
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt;  
tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-  
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir  
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10  
ādi-hetutve kalpaniye lāghavād antar-dṛṣya-guṇatvā-'vacchedenāi 'tat  
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-  
'malaka-vat proktaṃ viviecyā pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi  
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,  
tri-jagat tvam aham ce 'ti dṛṣye 'sattām upāgate  
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana” iti.

15

«nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya  
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. 20  
tatrā 'ha:

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkenā 'smābhir nirguṇatvā-'cid-dharmatvā-  
'dikam prasādhyate; kim tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-  
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25  
ṣrutyaī 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.  
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā  
api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;  
cin-mātratve tu ṣrutayo “'kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30  
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu <rāhoḥ ṣira> iti-  
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-  
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād  
iti ne 'ty anyat param astī” 'ti ṣruteḥ. kim cā 'jñānām <aham jñānāmī> 'ti  
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35  
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-  
'ntaḥpātītvenā 'prāmāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane  
lāghava-tarkā-'dy-anugṛhītaṃ anumānam api samartham iti. «nanv ātmano  
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam» iti ced, ucyate: nāiyāyikā-



'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācraṇyaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayāḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

**suṣupty-ādyā-sākṣitvam. 148.**

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pumsī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca guṇato buddhi-vṛttayaḥ;  
tāsāṃ vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsāṃ buddhi-vṛttināṃ sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-  
15 nāmaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛṣaḥ parināmaḥ;  
suṣupty-avasthā ca dvividhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye  
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai  
'va buddhi-vṛttir bhavati; anyatho 'tthitasya <sukham aham asvāpsam> ity-  
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-  
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-  
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-  
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca  
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-  
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya  
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛṣa-buddhi-vṛttināṃ  
sva-pratibimbitānāṃ prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-  
ṣasya na parināmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-  
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttināṃ vṛtti-  
grāhyatva-svīkāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-  
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »  
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir  
gāuravaṃ ca syāt. kiṃ cā <'ham sukhī> 'ty-ādi-vṛttiṣu sukhā-'dīnāṃ  
viṣeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-  
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ  
35 jñānaṃ kalpyate. <aham sukhī> 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter  
eva tādṛṣā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svīkāreṇa vṛtty-ākārā-  
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā  
'py upapattāu sa kim eko-'neko ve 'ti saṃṣayaḥ. tatrā 'yam pūrva-pakṣaḥ:



«lāghava-tarka-sahakāreṇa balavatībhya 'bheda-ṣrutibhya eka evā 'tmā  
sidhyati; jāgrad-ādy-avasthā-rūpānām vāidharṃyānām buddhi-dharmatvāt.  
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher  
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ  
jānāmī> 'ty-ādi-rūpāih. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5  
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra  
siddhāntam āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

punyaṇ svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate  
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣa 10  
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-  
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ  
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām  
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15  
ajo hy eko juṣamāno 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyantī”  
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-  
vyavasthā bhavet.» tatrā 'ha: 20

upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.  
150.

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,  
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-  
bhedenaī 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25  
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir  
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty  
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyaḥ  
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-  
rāih punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30  
'ka-ghaṭa-muktasyā 'kāśa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-  
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-  
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-  
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35  
gamyā vyavastho 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;



viçiṣṭasyā 'tiriktatve nānā-'tmatāyā eva ṣāstrā-'ntare 'py abhyupagamā-  
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-  
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-  
 tvam anvaya-vyatirekāḍ" iti ṣaṣṭhā-'dhyāye svayam evā 'haṃkāra-viçiṣṭa-  
 5 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-  
 jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā  
 viçiṣṭā-'ṣṛitatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin  
 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu  
 pratibimbāni jīve-'ṣvarāḥ, pratibimbānām cā 'nyo-'nyam bhedāj janmā-'dy-  
 10 akhila-vyavastho-'papattir » iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-  
 tvāt. bimba-pratibimbayor bhedo pratibimbasyā 'cetanatayā bhoktṛtva-  
 bandha-mokṣā-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-  
 tiḥ ca; jīve-'ṣvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-  
 karyā-'parihāraḥ. bhedā-'bheda-'bhyupagame tu tat-siddhānta-hānir, bhedā-  
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedāḥ cā  
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dīṣṭānta-vāk-  
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam  
 parikalpya ṣṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;  
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-  
 20 'dikam ce 'ṣyate » iti. māi 'vam! evam sati bandha-mokṣā-'di-ṣṛuti-gaṇasya  
 bheda-ṣṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-ṣṛuti-gaṇasyāi  
 'vā 'vibhāga-paratayāi 'va sām̐koco lāghavād yuktah; ṣṛuti-smṛty-antarāir  
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktam dūṣaṇam upasaṃharati:

25 evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-  
 āsaḥ. 152.

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-  
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti  
 cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-  
 30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṃ tu sarvathā  
 viruddha-dharma-saṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-  
 mokṣā-'di-viruddha-dharma-sām̐karyam āpadyate; bhavadbhir api sarveṣāṃ  
 dharmāṇām upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-  
 35 ṇām saṃyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-  
 rūpa-dharmāṇām eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇām āropitānām api vy-  
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇām sukha-duḥkhā-'dīnām



ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti ṣāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṇe rajo-dhūmā-'dibhir vṛte  
na ca sarve prayuṇyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kātmnye sati janmā-'di-vyavasthā-vad eva no 'pa- 5  
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣyāi 'katve 'pi ghaṭā-'vacchinnā-'kāṇānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10  
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikaṃ tu no 'pādhy-avacchin-  
nasya; upādhi-viyoge ghaṭā-'kāṇa-nāṣa-vat tan-nāṣena “na jīvo mriyata”  
ity-ādi-ṣṛuti-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāḡ evo  
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūkṣmām abud-  
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15  
sthām āikātmnye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina  
imām eva 'nupapattim paṇyanta upādhi-gata-cit-pratibimbānām eva bandhā-  
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bheda-'di-vikalpā-'sahatvā-  
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣa ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20  
asti; praty-uta “bheda-vyapadeṣā ca 'nyaḥ,” “adhikaṃ tu bheda-nirde-  
ṣāt,” “aṅḡo nānā-vyapadeṣād” ity-ādi-sūtrair bheda uktāḥ. ata ādhuni-  
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-  
saṃdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-  
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitāḥ;  
ekadhā bahudhā cāi 'va dṛṣyate jala-candra-vat.”  
“nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitāḥ;  
ekāḥ sa bhidyate ṣaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.  
tatrā 'ha:

nā 'dvāita-ṣṛuti-virodho, jāti-paratvāt. 154.

ātmāi-'kya-ṣṛutīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ  
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛutīnām tātparyāt; na tv 35  
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-  
'rthakatvam uttara-sūtrāḥ labhyate.



yathā-ṣruta-jāti-ṣabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"  
"sad eva, sāmye, 'dam agra āsīt, ekam evā 'dviṭiyam" ity-ādy-advāita-  
ṣrutya-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijāṭiya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-  
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-ṣruti-smṛtiṣv ekā'di-ṣabdāḥ cid-  
ekarūpatā-mātra-parāḥ, bheda-'di-ṣabdāḥ ca vāidharmya-lakṣaṇa-bheda-  
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu;  
sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py  
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-  
trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va  
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na  
hy anyathā nirdharmakam ātma-svarūpaṁ viṣiṣya Brahmanā 'pi ṣabdena  
15 sāṁśāt pratipādayitum ṣakyate; ṣabdānām sāmānya-mātra-gocaratvāt.  
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipādite tad-upa-  
patty-arthaṁ ṣiṣyaḥ svayam eva tāvad viveçayati, yāvan nirviṣeṣe ṣabdā-  
'gocare svarūpe paryavasyatī 'ti. tataḥ ca niḥṣeṣā-'bhīmāna-nivṛtṭyā kṛta-  
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,  
20 tarhi tebhyo nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāṣe vividha-ṣabda-vad  
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir  
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve  
ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaḥ ca; avāidhar-  
mya-jñānād eva sarvā-'bhīmāna-nivṛtteḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-  
25 parāṇi; nyāyā-'nugraheṇa balavatībhīr bheda-grāhaka-ṣruti-smṛtibhīr viro-  
dhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-  
ṣruti-smṛtibhīr eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.  
tatra sāmāye ṣrutayaḥ

"yatho 'dakaṁ guddhe guddham āsiktaṁ tādrg eva bhavati,  
30 evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramaṁ sāmāyam upāitī" 'ty-ādyāḥ; smṛtayaḥ ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,  
svayaṁ ca ṣakyate draṣṭum su-samāhita-cetasā."

"yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;  
35 ya evaṁ satataṁ veda, jana-stho 'pi na muhyatī "

'ty-ādyāḥ. ukta-ṣrutāu mokṣa-daṣāyām api bheda-ghaṭita-sāmāya-vacanāt  
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṁ  
cā 'sman-mate "Viṣṇur ahaṁ, Āivo 'ham" ity-ādi-vākyānām mantavyam.  
na tu "tat tvam asy," "aham brahmā 'smī" 'ty-ādi-vākyānām api; tatra



sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā  
< nitya-çuddha-muktas tvam asī > 'ty-ādi-yathā-çrutasya tādṛga-vākya-'rtha-  
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,  
tadā "tat tvam asī" 'ty-ādi-vākyaṇām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

« nanu prayojanā-'bhāvān na bheda-paratvaṃ çrutīnām sambhavatī »  
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-sambhārayoḥ  
pravāha-rūpeṇā 'nucchedāt tasyāi 'khye mokṣā-'nupapatteḥ. « athāi 'vam  
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutīnām ghaṭata » iti.  
māi 'vam; lāghava-tarkenā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10  
saktasya çrutya-ādibhir niṣedhāt; sva-para-cāitanyāyor bhedasya cā 'praty-  
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,  
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāga-  
'nyatara-lakṣaṇa-bheda-pare 'ti.

« nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ? » iti 15  
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-  
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍi-kṛtya tasya kirāṇa-vat  
svā-'ṅga-bhūtāir asaṃkhya-puruṣāir asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga  
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya  
vācā-'rambhāṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūve"  
'ty-ādi-sāṅga-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā  
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyeṣāṃ 25  
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe  
'ti. adhikaṃ tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-  
vijātīyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṭa-  
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30  
sattvam. atas tadā 'tmanām vijātīya-dvāita-rāhityam. tathā sarga-kāle  
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṃ, nā 'nyatre 'ti vijātīya-dvāita-  
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

« nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa  
viruddham; tat katham uktam "jāti-paratvād"? » iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṃ. 155.

viditaṃ spaṣṭaṃ bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va  
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-  
bheda-siddhir iti.



«nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha:

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-  
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiḥ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha:

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-  
10 bhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”  
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv  
upādher eve» 'ty avagantavyam; ṣrutī-smṛti-siddhānta-virodhāt; <duḥ-  
kham mā bhuñjīye> 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-  
15 'khyā-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthyaena  
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vāidibhir ucyate: «advāita-ṣrutī-virodhād  
bandha-mokṣa-sṛṣṭi-samhārā-'di-ṣrutayo bādhyaṇta» iti, tad apy asat; mok-  
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣeṣe ṣravaṇo-'ttaram  
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt; prapañcā-  
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py  
advāite punaḥ samāyā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-  
'rthe punaḥ samāyā-vat. kim ca “mithyā-buddhir nāstikate” 'ty Anuṣā-  
sanād dharmā-'diṣu svāpa-van mithyā-drṣṭayo bāuddha-prabhedā eva sām-  
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»  
tatrā 'ha:

anādān adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-  
30 kālo 'py evam mokṣa-ṣūnya eva syāt; samyak-sādhana-'nuṣṭhānasyā 'viṣe-  
ṣād ity arthaḥ.

tatra prayogam apy āha:

idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puṃso nā 'sti, var-  
35 tamāna-kāla-vad ity anumānaḥ sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-  
taḥ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha:



vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tatthe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā;  
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,  
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat  
rūpam tyajati no ṣāntam brahma ṣāntatva-bṛñhitam ” iti ca.

5

«nanu sākṣitvasyā 'nityatvāt puruṣaṇām katham sadāi 'ka-rūpatvam ? »  
tatrā 'ha :

10

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu parināmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-  
yate “sākṣād draṣṭari samjñāyām ” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-  
draṣṭṛtvaṁ cā 'vyavadhānena draṣṭṛtvaṁ. puruṣe ca sākṣāt-sambandhaḥ 15  
sva-buddhi-vṛtter eva bhavati; ato buddher eva sākṣi puruṣo, 'nyeṣāṁ tu  
draṣṭṛ-mātram iti ṣāstrīyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kārātā-  
sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atipra-  
saṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṁ tv indriyā-'di-  
vyavadhānā-'bhāva-mātreṇa gāṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, kara-  
natva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha  
sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ḡṇyatvam; duḥkhā-'der  
buddhi-parināmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih  
pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvaṁ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak- 30  
ṣaṇīyāḥ; “kāmaḥ saṁkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr  
dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-  
pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke  
siddhe puruṣasya kartṛtvaṁ buddher api ca jñātṛtvaṁ ṣṛuti-smṛtyor ucyā- 35  
mānam katham upapadyeyātām ? » tatrā 'ha :



uparāgāt kartṛtvam, cit sām̐nidhyāc—cit sām̐nidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sām̐nidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh paraspāram saṃyoga-viṣeṣāt  
5 paraspāra-dharma-vyavahāra āupād̐hiko, yathā vā jala-sūryayoh saṃyogāt paraspāra-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanam cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sām̐nidhyād iti dviḥ-pātho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam  
catvārah ṣāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.  
saṃkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt  
ṣāstram yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-  
'dhyāyaḥ prathamah.



ṣāstrasya viṣayo nirūpitah. sām̐pratam puruṣasyā 'pariṇāmitvo-'pā-  
pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.  
tatrāi 'va pradhāna-kāryāṇām svarūpam vistarato vaktavyam, tebhyo 'pi  
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam  
yo yathāvad vijñānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-  
nāyāḥ prakṛter nisprayojana-sṛṣṭitve muktasyā 'pi bandha-prasaṅga ity  
25 ācayena jagat-sarjane prayojanam āha:

**vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.**

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-  
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham  
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-  
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity  
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi  
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave  
punah-punah sṛṣṭir na syād?» iti. tatrā 'ha:



viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥ janma-maraṇa-vyādhy-ādi-vividha-duḥkheṇa bhṛṣam taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tṛanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣravaṇam api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhṛtya-vad vā pratyekam. 4.

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evam sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantyād ity arthaḥ. tathā ca Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate; "tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta" iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; "ajām ekām" ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṃsām kūtastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ṣaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṣaktāu prakṛtāu vartamānaṃ sraṣṭṛtvā-'dikam ṣaktimatsu puruṣeṣū 'pacaryate, ṣakti-ṣaktimad-abhedāt. 30 tad uktam Kāurme :

"ṣakti-ṣaktimator bhedaṃ paṇyanti paramā-'rthataḥ,  
abhedam cā 'nupaṇyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'ta ādeḥ: ne 35 'ti ne 'ti" 'ty-ādi-ṣṛutiḥ, "ātmāi 've 'dam sarvam" ity-ādi-ṣṛutiḥ ce 'ti bhāvaḥ.



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yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vāirāgye api prakṛti-dharmāv eva.

itaḥ param sṛṣṭi-prakriyāṃ vaktum ārabhate :

**mahad-ādi-krameṇa pañca-bhūtānām. 10.**

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūrāṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūrāṇiye 'ti bhāvaḥ. atra ca pramāṇaṃ ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇac . chraddhām khaṃ vāyur" ity-ādi-ṣruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṃkārasya praveṇa iti. 20

prakṛter eva sraṣṭṛtvaṃ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvaṃ na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha:

**ātmā-'rthatvāt sṛṣṭer nāi 'śam ātmā-'rtha ārambhaḥ. 11.**

eśam mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sraṣṭṛtvaṃ; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaṣyake puruṣa-mokṣā-'rthakatvam eva yuktaṃ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha:

**dik-kālāv ākāṣā-'dibhyaḥ. 12.**

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣruty-uktaṃ vibhutvaṃ cā 'kāṣasyo 'papaṇnam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ṣabdēno 'pādhi-grahāṇād iti. yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye ṣrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.



idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati:

**adhyavasāyo buddhiḥ. 13.**

mahat-tattvasya paryāyo buddhir iti; adhyavasāyaḥ ca niṣcayā-’khyas  
5 tasyā sādharāṇī vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-  
abhedāt. asyāḥ ca buddher mahattvaṁ sve-’tara-sakala-kārya-vyāpakatvaṁ  
mahāi-’ṣvayāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvaṁ ajāyata,  
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smrteḥ. “asya mahato bhūtasya niḥśvasitam etad yad Ṛgveda” ity-  
ādi-ṣṛuti-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdo buddhy-  
abhimānitvenāi ’va; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdā, tadvat.  
evam eva Rudrā-’diṣv ahaṁkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-  
devatām ārabhya sarveṣāṁ eva bhūtā-’bhimāni-paryantānām devānām sva-  
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṣā iti.

mahat-tattvasyā ’parān api dharmān āha:

**tat-kāryaṁ dharmā-’di. 14.**

dharma-jñāna-vāirāgyāi-’ṣvayāṇy api buddhy-upādānakāni, nā ’haṁ-  
kāra-’dy-upādānakāni; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evaṁ katham nara-paṇḍitādi-gatānām buddhy-añṣānām adharma-  
prābalyam upapadyatām? » tatrā ’ha:

**mahad uparāgād viparītam. 15.**

tad eva mahan mahat tattvaṁ rajas-tamobhyām uparāgād viparītaṁ  
kṣudram adharmā-’jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty  
25 arthaḥ. etena < sarva eva puruṣa iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-  
pāditaḥ; sarvo-’pādhīnām svābhāvikāi-’ṣvayasya rajas-tamobhyām evā  
’varaṇād iti. « nanv evaṁ dharmā-’dy-avasthānā-’rtham buddher api nitya-  
tvāt katham kāryate? » ’ti cen, na; prakṛty-añṣa-rūpe bījā-’vastha-mahat-  
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-  
30 kāraṇā-’vasthāyām āṅkura-vad utpatty-aṅgikārāt. tathā cā ’kāṣa-vad eva  
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-  
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evaṁ  
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-  
sāyā-’dy-abhāvād iti.

35 mahat-tattvaṁ lakṣayitvā tat-kāryaṁ ahaṁkāraṁ lakṣayati:

**abhimāno ’haṁkāraḥ. 16.**

ahaṁ-karotī ’ty ahaṁkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.



sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'nīkura-mahāvṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5  
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahaṃkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'haṃkāra indriyā-'di-hetuḥ; loka bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15  
Mokṣadharme Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-  
smaraṇāc ce 'ti bhāvaḥ. ataḥ ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṃkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahaṃkārat. 18.

ekādaçānām pūraṇam ekādaçakam manaḥ ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṃkāraj jāyata ity arthaḥ. ataḥ ca rājasā-'haṃkārad daçe 'ndriyāṇi tāmasā-'haṃkārac ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasaç ca tāmasaç ce 'ty aham tridhā.

aham-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanam yataḥ;

tāijasād indriyaṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham, liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahaṃkārat,

bhūta-'des tanmātraḥ, sa tāmasas, tāijasād ubhayam” iti.

tāijaso rājasaḥ; ubhayaṃ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-  
syati; tat katham Kārikayā 'pi devānām sāttvikā-'haṃkāra-kāryatvam no



'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīriṇaḥ sūryā-'di-cetanā eva cak-  
 ṣur-ādi-devatāḥ ḡṛyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate  
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-ḡayenā 'tra ḡāstre  
 devāḥ karaṇebhyo na pṛthaṇ nirdiḡyante. ataḥ samaṣṭi-'ndriyāṇi mano-  
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni.  
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'hamkāra-  
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya  
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasāḡ cāi 'va tāmasāḡ ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād aṇḡa-bhedād ve 'ty  
 anyad etat.

ekādaḡe 'ndriyāṇi darḡayati:

**karmendriya-buddhindriyāir āntaram ekādaḡakam. 19.**

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca  
 15 cakṣuḥ-ḡotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daḡabhiḡ sahā 'nta-  
 ram mana ekādaḡakam ekādaḡe-'ndriyam ity arthaḡ. indrasya saṁghāte-  
 'ḡvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve sati karaṇatvam  
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṁ nirākaroti:

20 āhamkārikatva-ḡruter na bhāutikāni. 20.

indriyāṇi 'ti ḡeṣaḡ. āhamkārikatve ca pramāṇa-bhūtā ḡṛutiḡ kāla-  
 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḡ cā 'numiḡyate. pra-  
 tyakṣā ḡrutir “aham bahu syām” ity-ādiḡ. «nanv “annamayam hi,  
 sāumya, mana” ity-ādir bhāutikatve 'pi ḡrutir asti» 'ti cen, na; prakā-  
 25 ḡakatva-sāmyenā 'ntaḡkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-  
 ḡruter eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṁkalpa-janyatayā  
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁsṛṣṭatayāi 'va  
 tiṣṭhatām bhūtebhyo 'bhivvyakti-mātreṇa tu bhāutika-ḡrutir ḡauṇi 'ti.

«nanu tathā 'py āhamkārikatva-nirṇayo na ḡhaṭate; “asya puruṣasyā  
 30 'gnim vāḡ apyeti, vātam prāṇaḡ, cakṣur ādityam” ity-ādi-ḡrutāu devatāsv  
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa  
 eva hi kāryasya laya» ity āḡaṇkyā 'ha:

**devatā-laya-ḡrutir nā 'rambhakasya. 21.**

devatāsu yā laya-ḡrutih, sā nā 'rambhakasya nā 'rambhaka-ḡṣayiṇi  
 35 'ty arthaḡ; anārambhake 'pi bhū-tale jala-bindor laya-darḡanāt; anāram-  
 bhakeṣv api bhūteṣv ātmano laya-ḡṛavaṇāc ca. “vijñāna-ghana evāi



'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaṣyati' 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:  
tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ce"

'ty-ādi-ṣruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apacayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daṣakena nivartante manaḥ sarve-'ndriyāṇi ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānāṃ adhiṣṭhānam. 23.

indriyaṃ sarvaṃ atīndriyaṃ, na tu pratyakṣam; bhrāntānāṃ eva tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

15

ekam eve 'ndriyaṃ ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam apākaroti:

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati; ṣaktīnāṃ apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahamkāraṃ nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25

ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rthaṃ svayaṃ vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaṣṇān nānātvam bhajate, kāmīnī-saṅgāt 30  
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-arthayād ity arthaḥ. etac cā "nyatra-manā abhūvaṃ, nā 'ṣṛāṣam" ity-



ādi-ṣṛuṭi-siddhāc cakṣur-ādīnām manaḥ-samyogam vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoh. 28.

5 anna-rasānām malaḥ purīṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-  
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor  
jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co ’pa-  
sthasyo ’pasthā-’ntaram; upasthasya hy upasthā-’ntaram viṣaya iti.

yasye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-  
10 yam āha :

draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakaṁ vaktṛtvā-’di-pañcakaṁ saṅkalpayitṛtvam cā  
’tmanaḥ puruṣasya; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity  
arthaḥ. « nanu draṣṭṛtvā-’croṭṛtvā-’dikaṁ kadācid anubhave paryavasānāt  
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām; vaktṛtvā-’dikaṁ tu kriyā-mātraṁ, tat  
katham kūṣṭhasya ghaṭatām? » iti cen, na; ayas-kānta-vat sāṃnidhya-  
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.  
yathā hi mahā-rājaḥ svayam avyāpriyamāṇo ’pi sāṁnyena karaṇena yoddhā  
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṣṭho ’pi puruṣaḥ cakṣur-ādy-  
20 akhila-karaṇair draṣṭā vaktā saṅkalpayitā ce ’ty evam-ādir bhavati; saṁ-  
yogā-’khyā-sāṃnidhya-mātreṇāi ’va teṣāṁ prerakatvād, ayas-kānta-maṇi-  
vad iti. kartṛtvam cā ’tra kāraka-cakra-prayoktṛtvam, karaṇatvam tu  
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat  
tu ḡstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-  
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṁsthitam :

niricchatvād akartā ’sāu, kartā sāṃnidhi-mātrata” iti.

ata eva kāraka-cakra-prayoktṛtā-ḡakter ātma-svarūpatayā draṣṭṛtvā-vaktṛ-  
tvā-’dikam ātmano nityam iti ḡṛyate “na draṣṭur dṛṣṭer viparilopo vidyate,  
30 na vaktur vakter viparilopo vidyate” ity-ādine ’ti. « nanu pramāṇa-  
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam; atra katham indri-  
yasyo ’cyata? » iti cen, na; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-  
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt; tatra ca puruṣa-niṣṭhe  
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttīr āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-



ṣaṇam asādhāraṇī vṛttir yeṣāṃ iti madhyama-pada-lopī vigrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā'-di-prakṛṣṭa-guṇavattvam; ahaṅkṛtasya cā 'tmany avidyamāna-guṇā'-ropah; manasaḥ ce <'dam astv> ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṁkārasya, saṁkalpa-vikalpāu manasa ity āyātam. saṁkalpaḥ cikīrṣā, "saṁkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṁçayo yogo- 'kta-bhrama-viçeṣo vā, na tu viçiṣṭa-jñānaṁ, tasya buddhi-vṛttitvād iti.

trayāṇāṁ sādharmaṇīṁ vṛttim apy āha:

sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañca. 31. 10

prāṇā'-di-rūpāḥ pañca vāyu-vat saṁcārād vāyavo ye prasiddhās, te sāmānyā sādharmaṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttih, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṁ vṛttis trayasya, sāi 'śā bhavaty asāmānyā;  
sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañce" 'ti. 15

atra kaḥcit «prāṇā-'dyā vāyu-viçeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛt- tir ity abhedā-nirdeṣa» ity āha. tan na; "na vāyu-kriye, pṛthag-upade- ḡād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇāi 'vāu 'cityāc ca. vāyu-prāṇayoh pṛthag-upadeṣa-çrutayas tu:

"etasmā j jāyate prāṇo manaḥ sarve-'ndriyāṇi ca  
khaṁ vāyur jyotir āpaḥ ca pṛthivī viçvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-çarīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-çaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṁcāra-viçeṣād vāyu-devatā- 'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiçeṣikāṇāṁ ivā 'smākam nā 'yaṁ niyamo, yad indriya-vṛttih krame- nāi 'va bhavati, nāi 'kade 'ty āha: 30

kramaço 'kramaçaḥ ce 'ndriya-vṛttih. 32.

sugamam. jāti-sāṁkaryasyā 'smākam adoṣatvāt sāmāgrī-samava- dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṁ nā 'stī 'ti bhāvaḥ.

indriya-vṛttīnām vibhāgaḥ ca Kārikayā vyākhyātaḥ: 35

"çabdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttih;  
vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.



ālōcanam ca pūrvā-cāryāir vyākhyātam :

“asti hy ālōcanam jñānam prathamam nirvikalpakam ;  
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” ’ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā  
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā ’locanā-’khyam bhavatī ’ty  
arthah. tathā ca nirvikalpaka-savikalpaka-rūpam dvidvidham apy āindri-  
yakam jñānam ālocana-samjñam iti labdham. kaṣcit tu « nirvikalpakam  
jñānam evā ’locanam indriya-janyam ca bhavati, savikalpakam tu mano-  
mātra-janyam » iti ḡlokā-rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir  
10 viḡṣṭa-jñānasyā ’py āindriyakatvasya vyavasthāpitatvāt ; indriyāir viḡṣṭa-  
jñāne bādhakā-’bhāvāc ca. sama eva ca sūtrā-rtham apy evam vyācaṣṭe :  
«bāhye-’ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa  
bhavati kadācit tu vyāghrā-di-darṣana-kāle bhaya-viḡeṣād vidyul-late ’va  
sarva-karaṇeṣv ekadāi ’va vṛttir bhavatī ’ty artha » iti. tad apy asat ;  
15 asmin sūtra indriya-vṛttīnām eva kramikā-’kramikatva-vacanāt. na  
buddhy-ahamkāra-vṛttoy prasaṅgo ’py asti. kiṃ cāi ’kadā ’neke-’ndriya-  
vṛttāv eva vādi-vipratipattiyā tan-nirṇaya-paratvam eva sūtrasyo ’citam,  
mano-’ṇutva-pratiṣedhāya, na tu kāka-dantā-’nveṣaṇa-paratvam iti.

piṇḍīkrtya buddhi-vṛttīḥ saṃsāra-nidānatā-pratipādanā-rtham ādāu  
20 darṣayati :

vṛttayah pañcatayyah kliṣṭā-’kliṣṭāḥ. 33.

kliṣṭā akliṣṭā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva,  
nā ’dhikā ity arthah. kliṣṭā duḥkhadāḥ samsārika-vṛttayo, ’kliṣṭāḥ ca tad-  
viparītā yoga-kālīna-vṛttayah. vṛttīnām pañca-prakāratvam Pātāñjale-  
25 sūtreṇo ’ktam : “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra  
pramāṇa-vṛttir atrā ’py uktā. viparyayas tv asmākam vivekā-’graha evā,  
’nyathā-khyāter nirasyatvāt. vikalpas tu viḡeṣa-darṣana-kāle ’pi ( Rāhoḥ  
ḡraḥ, puruṣasya cāitanyam ) ity-ādi-jñānam. nidrā ca susupti-kālīnā  
buddhi-vṛttīḥ. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam  
30 Pātāñjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā ’nya-  
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe ’vasthito bhavatī ’ty  
anayā ’pi diḡa puruṣasya svarūpam paricāyayati :

tan-nivṛttāv upaḡānto-’parāgaḥ svasthaḥ. 34.

35 tāsām vṛttīnām virāma-daḡāyām ḡānta-tat-pratibimbakaḥ svastho bha-  
vati, kāivalya ivā ’nyadā ’pī ’ty arthah. tathā ca Yoga-sūtra-trayam :  
“yogaḡ citta-vṛtti-nirodhaḡ,” “ tadā draṣṭuḡ svarūpe ’vasthānam,” “ vṛtti-  
sārūpyam itaratre ” ’ti. idam eva ca puruṣasya svasthatvam, yad upādhi-



vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣī cā 'vasthā puruṣasya Vāsiṣṭhe  
dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣī  
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,  
aham tvam jagad ity-ādāu praçānte dṛçya-sambhrame  
syāt tādṛṣī kevalatā sthite draṣṭary avikṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-  
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10  
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā saṃlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-  
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha: 15

puruṣārthaṃ karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārthaṃ karaṇo-'dbhavaḥ karaṇānām pra-  
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavatī 'ty arthaḥ. adṛṣṭam co  
'pādher eva.

parārthaṃ svataḥ pravṛttāu dṛṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārthaṃ dhenuḥ svayam eva kṣīraṃ sravati, nā 'nyam yatnam  
apekṣate, tathāi 'va svāmināḥ puruṣasya kṛte svayam eva karaṇāni pravar-  
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.  
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;  
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyantārāir militvā kiyaṃ karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṃ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30  
vyakti-bhedenā 'nantyam pratipādayitum < vidham > ity uktam. buddhir  
eva mukhyaṃ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi  
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṃ karaṇam,  
anyeṣāṃ ca karaṇatvaṃ gāṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35



indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

- indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinna-tayā  
 5 prahārasyaī 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhārasya 'pi karaṇatvaṁ, tathe 'ty arthaḥ.  
 antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkārasya gāṇa-karaṇatvam atra no 'ktam.

gāṇa-mukhya-bhāve vyavasthāṁ viśiṣyā 'ha:

10 dvayor pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.

- dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṇḍid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.  
 15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asaṁbhavāt; sambhave vā buddhi-kalpana-vāiyarthyaḍ iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

avyabhicārāt. 41.

- 20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.

- buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-ḥrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc  
 25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

- smṛtyā cintana-rūpayā vṛtityā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ gṛeṣṭhā; tad-āḥṛatayā ca  
 30 cittā-'para-nāmnī buddhir eva gṛeṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttih puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

- svataḥ puruṣasya smṛtir na sambhavet, kūṣasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam  
 35 avāntara-karaṇāir» ity āḥṇkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.



«nanv evam buddher eva prādhānye katham manasa ubhayā-'tma-  
katvam prāg uktam?» tatrā 'ha:

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:  
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 5  
'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram  
ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha:

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10  
vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-  
karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-  
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-  
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15  
«nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-  
vidhaṃ karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu  
kaṇceid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;  
Yoga-bhāṣye 'smad-ukta-prakāśyāi 'vo 'ktatvenā 'nya-prakāśyā 'prāmā-  
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20  
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-  
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣi-kartum upasaṃharati:

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 25  
47.

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,  
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-  
'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad  
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. —  
vīpsā 'dhyāya-samāptāu. 30

līṅga-dehasya ghaṭakam yat saptadaśa-sāṃkhyakam,  
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti grī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-  
dhāna-kāryā-'dhyāyo dvitīyaḥ.



itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayam  
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-  
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sāadhanāny  
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ṣānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-  
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena  
viṣeṣāṇām sthūlāṇām mahā-bhūtāṇām ārambha ity arthaḥ. sukhā-dy-  
ātmakatā hi ṣāntā-di-rūpā sthūla-bhūteṣv eva tāratamyā-dibhir abhivyaj-  
10 yate, na sūkṣmeṣu; teṣāṃ ṣāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṣati-tattvāṇām utpattim  
uktvā tasmāc charīra-dvayo-tpattim āha:

**tasmāc charīrasya. 2.**

tasmāt trayaviṇṣati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity  
15 arthaḥ.

samprati trayaviṇṣati-tattve saṃsārā-nyathā-nupapattim pramāṇa-  
yati:

**tad-bījāt saṃsṛtiḥ. 3.**

tasya ṣarīrasya bījāt trayaviṇṣati-tattva-rūpāt sūkṣmād dhetoḥ puru-  
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-  
asambhavād ity arthaḥ. trayaviṇṣati-tattve 'vasthito hi puruṣas tenāi 'vo  
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham saṃsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,  
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇāir evo 'tsargataḥ sargā-  
'ntareṣu 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-  
pariṣyakta” iti.

saṃsṛter avadhim apy āha:

**ā vivekāc ca pravartanam aviṣeṣāṇām. 4.**

30 iṣvarā-niṣvaratvā-di-viṣeṣa-rahitāṇām sarveṣāṃ eva puṃsāṃ viveka-  
paryantam eva pravartanam saṃsṛtir āvaṣyakī, viveko-ṭtaram ca na se  
'ty arthaḥ.

tatra hetum āha:

**upabhogād itarasya. 5.**

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaṣyambhāvād ity  
arthaḥ.



deha-sattve 'pi saṁsṛti-kāle bhogo nā 'stī 'ty āha :  
**samprati parimukto dvābhyām. 6.**

samprati saṁsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-  
 dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṁsarati nirupabhogam bhāvāir adhvāsitaṁ liṅgam ” iti. 5  
 bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ paraṁ ṣarīra-dvayaṁ viśiṣya vaktum upakramate :  
**mātā-pitṛ-jaṁ sthūlam prāyaṣa, itaran na tathā. 7.**

sthūlam mātā-pitṛ-jaṁ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-  
 ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṁ na tathā, na mātā-pitṛ-jaṁ; 10  
 sargā-'dy-utpannatvād ity arthaḥ. tad uktaṁ Kārikayā :

“pūrvo-'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam  
 saṁsarati nirupabhogam bhāvāir adhvāsitaṁ liṅgam ” iti.

niyataṁ nityaṁ, dvi-parārdha-sthāyi gāuṇa-nityaṁ; prati-ṣarīraṁ liṅgo-  
 'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛuti-smṛti-prāmāṇyād 15  
 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-  
 vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge  
 duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20  
 yogaḥ?» tad avadhārayati :

**pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.**

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-  
 tvaṁ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va  
 sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25  
 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :  
**saptadaṣāi-'kaṁ liṅgam. 9.**

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra  
 saptadaṣa militvā liṅga-ṣarīram; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30  
 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce  
 'ti saptadaṣa; ahaṁkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam  
 mantavyaṁ, na tu saptadaṣam ekam ce 'ty aṣṭādaṣatayā vyākhyeyam;  
 uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya 35  
 tātpariyā-'vadhāraṇāc ca;



“karmā-’tmā puruṣo yo ’sāu, bandha-mokṣāṇi sa yujyate,  
sa saptadaṣakenā ’pi rācinā yujyate ca sa ”

iti Mokṣadharmā-’dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā  
’vayavā atra santi ’ti saptadaṣako rāciḥ ity arthaḥ. rāci-ṣabdena sthūla-  
5 deha-val liṅga-dehasyā ’vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-  
’ntara-kalpanāyām gāuravāt. sthūla-dehasya cā ’vayavitvam ekatā-’di-  
pratyakṣā-nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne ’ty āḥayena liṅga-dehasya  
bhogaḥ prāg uktaḥ. prāṇaḥ cā ’ntaḥkaraṇasyāi ’va vṛtti-bhedaḥ; ato  
10 liṅga-dehe prāṇa-pañcakasyā ’py antarbhāva iti. asya saptadaṣā-’vayava-  
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-  
danā-’cārya ” iti sūtreṇa. ato bhogā-’yatanatvam eva mukhyam ṣarīra-  
lakṣaṇam. tad-āḥrayatayā tv anyatra ṣarīratvam iti paṇḍit vyakti-bhavi-  
ṣyati. “ceṣṭe-’ndriyā-’rthā-’grayaḥ ṣarīram ” iti tu Nyāye ’pi tasyāi ’va  
15 lakṣaṇam kṛtam iti.

«nanu liṅgam ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā  
bhogaḥ syuḥ? » tatrā ’ha:

**vyakti-bhedaḥ karma-viṣeṣāt. 10.**

yady api sargā-’dāu Hiranyagarbho-’pādhi-rūpam ekam eva liṅgam,  
20 tathā ’pi tasya paṇḍit vyakti-bhedo vyakti-rūpeṇa ’niṣato nānātvam api  
bhavati; yathe ’dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṇṇato bhavati  
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;  
jīva-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viṣeṣa-vacanāt  
samaṣṭi-sṛṣṭir jīvanām sādharmaṇāṇiḥ karmabhir bhavati ’ty āyātam. ayaṁ  
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya  
ṣaḍ-indriyo-’tpatty-anantaram:

“teṣāṁ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-’jasām  
saṁniveṣyā ’tma-mātrāsu sarva-bhūtāni nirmama ” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-’palakṣaṇam. ātma-mātrāsu, cid-aṇṇeṣu  
30 saṁyojye ’ty arthaḥ. tathā ca tatrāi ’va vākya-’ntaram:

“tac-charīra-samutpannāṇi kār्याis tāṇi karaṇāṇiḥ saha  
kṣetra-jūḥ samajāyanta gātrebhyas tasya dhīmata ” iti.

«nanv evam bhogā-’yatanatayā liṅgasyāi ’va ṣarīratve sthūle katham  
ṣarīra-vyavahāraḥ? » tatrā ’ha:

35 **tad-adhiṣṭhānā-’ḥraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āḥrayo vakṣyamāṇa-bhūta-pañcakam,  
tasyā ’ḥraye ṣaṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā ’dhi-



ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ḡrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ

5

sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ḡrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhīprāyād iti.

«nanu ṣātkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtam ṣarīrā-'ntaram sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 15

“sūkṣmā mātā-pitr-jāḥ saha prabhūtais tridhā viṣeṣāḥ syuḥ;  
sūkṣmās teṣām niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakam yāval-liṅga-sthāyi proktam, tad eva liṅgā-'dhiṣṭhānam ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citram yathā 'ḡrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,  
tadvad vinā viṣeṣair na tiṣṭhati nirāḡrayam liṅgam” iti.

viṣeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'vagamena

25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgam, tat svā-'dhāra-sūkṣma-paryantam saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evam liṅga-ḡhaṭaka-padārthāḥ kiyaṃta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca  
daḡe-'ndriyam mano buddhir: etal liṅgam vidur budhā”

iti Vāsiṣṭhā-'di-vāk्यebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āḡayena buddhi-dharmāṇām api vāsanā-karma-vidyānām pṛthag upanyāsaḥ. bhūta-sūkṣmam cā 'tra tanmātrā, daḡe 35  
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āḡayaḥ. yat



tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

«nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantrīyād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṇi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṅgatam iti.

10 liṅgasya parimāṇam avadhārayati:

aṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimāṇam paricchinnam, na tv atyantam evā 'ṇu; sāvayavatvasyō 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“vijñānam yajñam tanute karmāṇi tanute 'pi ce”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti; saviññāno bhavati, saviññānam evā 'nvavakrāmatī”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

25 tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg” ity-ādīḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṃsrṣṭa-sajātīyā-'ñṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

30 «acetanānām liṅgānām kim-artham saṃsrṣṭir, dehād dehā-'ntara-saṃ-cāra?» ity āṣaṅkāyām āha:

puruṣārtham saṃsrṣṭir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ḡlāsu saṃcāro rājārtham, tathā liṅga-ṣarīrāṇām saṃsrṣṭih puruṣārtham ity arthaḥ.

35 liṅga-ṣarīram aṣṣa-viṣṣato vicāritam; idānīm sthūla-ṣarīram api tathā vicārayati:



pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṣarīre pārthivā-'ñṣā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikeyena tājasāditā ṣarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10  
ṣam pañcamā-'dhyāye 'pi siddhāntayisyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āupādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susupty-ādy-abhāvaḥ ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susupty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20  
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'ṣaṅkya pariharati :

mada-ṣakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ.

22.

« nanu yathā mādakatā-ṣaktiḥ pratyeka-dravyā-'vṛttir api milita- 25  
dravye vartata, evaṁ cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe  
sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvaṁ  
nā 'sti. ato drṣṭānte pratyekam ṣāstrā-'dibhiḥ sūkṣmatayā mādakatve  
siddhe sāmhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-  
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30  
siddham ity arthaḥ. « nanu samuccite cāitanya-darṣanena pratyeka-bhūte  
sūkṣma-cāitanya-ṣaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-  
tanya-ṣakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-  
pasya kalpanā-'cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-  
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drṣyata, evam eva ṣarīre cāitanyam 35



syād? » iti. mām 'vam! bhūta-gata-viṣeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-sambhavād iti.

“puruṣārtham saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-khya-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa  
5 sidhyati, tad āha sūtrābhyām :

jñānān muktiḥ. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkāraḥ; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-ṣakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajojana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-tmako bandha-rūpaḥ puruṣārtho liṅga-  
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dau jñānān muktiḥ vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi ṣṛyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-khya-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

25 “tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”  
“na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaṣur”

ity-ādi-ṣrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-nuṣṭhāna-ṣrutis tv aṅgā-ṅgi-bhāvā-'dibhir apy upapadyata  
iti.

samuccaya-vikalpayor abhāve drṣṭāntam āha :

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor  
muktiḥ puruṣasya. 26.

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoh puruṣasya muktir api na yukte  
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca



svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyikaḥ; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dāṭṭvām ayāuktikam iti vilakṣaṇam eva 5 kāryaṃ yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāśyasyā 'māyikatvād? » iti. tatrā 'ha: itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam; upāśyā-'tmany 10 adhyasta-padārthānām api praveṣād ity arthaḥ.

upāsanasya māyikatvaṃ yasminn aṅge, tad āha: samkalpīte 'py evam. 28.

manaḥ-samkalpīte dhyeyā-'ṅga evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṛuty-ukte hy upāśye prapañcā- 15 'ṅgasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣāyām āha: bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā chuddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āṅgavyam bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-sambhāraṃ karoti, evam upāśakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayoṛ abheda-nirdeṣaḥ; rāga-kṣayasya dhyānatvā-'sambravāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ṅgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-ḥṛāvanād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.



atas tāvat-paryantam eva dhyānam kartavyam ity āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-saṃcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'divad ity api mantavyam;

- 5 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahātī”  
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṃ kramāt sūtra-trayeṇa lakṣayati:

nirodhaç chardi-vidhāraṇābhyām. 33.

prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātavāt. chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor  
15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraka-recaka-kumbhakāir yo nirodho vaçī-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va gṛhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati:

sthira-sukham āsanam. 34.

yat sthiram sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati:

- 25 sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhanatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-  
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-ṣām ca svarūpam tatrāi 'va draṣṭavyam.

mukhya-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṃnyamād eva jñānam yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā dṛçyate 'pi.  
35 atas tad-anusāreṇā 'cāryo 'py āha:



vāirāgyād abhyāsāc ca. 36.

kevala-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktaṁ Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,  
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :

5

Īṣupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evaṁ jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇaṁ viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena ṣukty-ādi-jñāna-rūpāṇāṁ viparyayāṇāṁ asaṁgrahe 'pi na kṣatiḥ. tatrā 'vidyā 'nityā-'ṣuci-duḥkhā- 15 'nātmasu nitya-ṣuci-sukhā-'tma-khyātir iti yoge proktā. evaṁ asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < ṣarīrā-'dy-atirikta ātmā nā 'stī > 'ty evaṁ-rūpaḥ. avidyā tu nāi 'vaṁrūpā; ātmanaḥ ṣarīrā-'ṣarīro-'bhaya-rūpatve 'pi ṣarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhini-veṣaḥ ca maraṇā-'di-trāsa iti. rāgā-'dīnāṁ viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'ṣakter api svarūpam āha :  
aṣaktir aṣṭāvinṣatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaṣe-'ndriya-vadhāḥ saha buddhi-vadhāir aṣaktir uddiṣṭā; 25  
saptadaṣa vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.

“bādhiryaṁ kuṣṭhitā 'ndhatvaṁ jaḍatā 'jighratā tathā  
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhātā ”

ity ekādaṣe-'ndriyāṇāṁ ekādaṣā 'ṣaktayaḥ. svataḥ ca buddheḥ saptadaṣā 'ṣaktayaḥ; yathā vakṣyamāṇānāṁ nava-tuṣṭīnāṁ vighātā nava, tathā 30 vakṣyamāṇānāṁ aṣṭa-siddhīnāṁ ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinṣatir buddher aṣaktaya ity arthaḥ. tu-ṣabda eṣāṁ viṣeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher aṣaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :  
tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṁ vakṣyati.



siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrva-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-

10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daçavidho mahā-mohaḥ, tāmistro ’ṣṭādaçadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmāsav ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-  
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣayānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhaḥ. avidyā-’smitayor aṣṭau ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakeṣv aṣṭā-  
20 daçasv aṣṭādaçadhā tāmistrā-’khyo dveṣaḥ. evam teṣām aṣṭādaçānām vināçā-’di-darçanād aṣṭādaçadhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam iti. eteṣām ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir  
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṁ sūtram Kārikayā vyākhyātam :

30 “ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānām tuṣṭimataḥ saṃghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: <sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; taṁ ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṁ  
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālām



samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viṣayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṁsā-'di-doṣa-nimittako-'paramāj jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imām Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṁ-drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṁnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḥastro-'kta-sādhanāir > evaṁ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayah suhṛt-prāptiḥ 20 dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāṇyaḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25 ākarnya svayam vā ḡāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ḡiṣyā-'cārya-bhāvena ḡāstrā-'dhyayanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāj jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāj jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ānkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv «etāsām aṣṭa-siddhīnām ānkuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād» iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyoro ubhayor siddhi-virodhitvā-'sambhavāt.

«nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḡāstra-siddhatvād?» iti. tatrā 'ha:



ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānaṃ vināi 'va bhavaty, ataḥ saṃsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
5 siddhir ity arthaḥ. tathā co 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpau sargāu pravāha-rūpeṇā 'nyo-'nyam hetu,  
10 bījā-'ṅkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgaṃ, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvividhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-  
15 bhedaḥ karma-viṣeṣād" iti saṃkṣepād uktā vyāṣṭi-srṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,  
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṇdā ity aṣṭa-vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīṣpa-sthāvarā iti tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām  
25 vyāṣṭi-prāṇinām Virājaḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṃ tat-kṛte srṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyāṣṭi-srṣṭir api Virāt-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyāṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viṣālā. 48.

ūrdhvaṃ bhūr-lokād upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viṣālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.



madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā'di-viçālatayā vici-  
trāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-  
rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-  
'vasthām ārabhya yo dāsa, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā  
ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10  
'rthatvāt puruṣasya kim mokṣeṇe?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyaḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-  
yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

samānaṃ jarā-maraṇā-'di-jam duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-  
maraṇā-'di-jam duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā  
bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt.  
tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā  
jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā  
īḡvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā-25  
'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-  
'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāraṇa-ḥ. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cehā-'nadhīnatve 'pi tad-30  
yogaḥ punar-utthānau-'cityam tal-līnasya. kutaḥ? pāraṇa-ḥ, puruṣār-  
tha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar ut-  
thāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ,  
kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrīya-kṣatīḥ.



111-116

ALL THESE HAVE BEEN TAKEN FROM THE

These various forms, which are the result of the same process, are not to be considered as distinct species, but as varieties of the same species, and are to be designated by the name of "varieties of the same species".

tad evam "jñānaṁ mūlakaṁ" .  
pratyaya-sargat-  
etau ca buddhi-tad-guna-  
to bja'ukura-vat. tathā ca

<sup>66</sup> na vinā bhāvāṁ līṅgam, na vinā līṅgam bhāvānāvahati.

lūgā'khyo bhāva'khyo namā'khyo

bhāvo vāsanā-rūpā buddher jñāna-<sup>15</sup> bhāva-<sup>16</sup> bhāva-<sup>17</sup> bhāva-<sup>18</sup> bhāva-<sup>19</sup> bhāva-<sup>20</sup> bhāva-<sup>21</sup> bhāva-<sup>22</sup> bhāva-<sup>23</sup> bhāva-<sup>24</sup> bhāva-<sup>25</sup> bhāva-<sup>26</sup> bhāva-<sup>27</sup> bhāva-<sup>28</sup> bhāva-<sup>29</sup> bhāva-<sup>30</sup> bhāva-<sup>31</sup> bhāva-<sup>32</sup> bhāva-<sup>33</sup> bhāva-<sup>34</sup> bhāva-<sup>35</sup> bhāva-<sup>36</sup> bhāva-<sup>37</sup> bhāva-<sup>38</sup> bhāva-<sup>39</sup> bhāva-<sup>40</sup> bhāva-<sup>41</sup> bhāva-<sup>42</sup> bhāva-<sup>43</sup> bhāva-<sup>44</sup> bhāva-<sup>45</sup> bhāva-<sup>46</sup> bhāva-<sup>47</sup> bhāva-<sup>48</sup> bhāva-<sup>49</sup> bhāva-<sup>50</sup> bhāva-<sup>51</sup> bhāva-<sup>52</sup> bhāva-<sup>53</sup> bhāva-<sup>54</sup> bhāva-<sup>55</sup> bhāva-<sup>56</sup> bhāva-<sup>57</sup> bhāva-<sup>58</sup> bhāva-<sup>59</sup> bhāva-<sup>60</sup> bhāva-<sup>61</sup> bhāva-<sup>62</sup> 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dāivā-'di-prabhedā. 46

dāivā 'dih prabbedo vānara-  
 664 atāt Kārikayā vyākhyātam:

“aga vikahjo dāvaḥ. *śrīgṛāṇḍaśaṭṭhaśāstrāḥ*.  
maṇḍyaṅ ca ‘kovidhaḥ. *śaṭṭhaśāstrāḥ*.”

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madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vici-  
trāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-  
rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-  
'vasthām ārabhya yo dāsa, tasya bhr̥tya-vāsanā-pāṭavena nānā-prakārā  
ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10  
'rthatvāt puruṣasya kim mokṣeṇa?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-  
yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

samānaṃ jarā-maraṇā-'di-jaṃ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-  
maraṇā-'di-jaṃ duḥkhaṃ sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā  
bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt.  
tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā  
jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā  
īḡvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā-25  
'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇaṃ kenāpi na kāryate; ataḥ sā svatantrā kathaṃ svo-  
'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.

prakṛter akāryatve 'py apreriyatve 'py anye-'cchā-'nadhīnatve 'pi tad-30  
yogaḥ punar-utthānau-'cityaṃ tal-līnasya. kutaḥ? pāraṇāyāt, puruṣār-  
tha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar ut-  
thāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ,  
kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrīya-kṣatīḥ.



ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ?  
itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānaṃ vināi 'va  
bhavaty, ataḥ saṃsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
5 siddhir ity arthaḥ. tathā co 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā,  
vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ  
pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ.  
etāu ca buddhi-tad-guṇa-rūpau sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,  
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvair liṅgaṃ, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir  
iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-  
15 bhedaḥ karma-viṣeṣād" iti saṃkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-  
pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ.  
tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonāḥ ca pañcadhā bhavati,  
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣṭyācā ity aṣṭa-  
vidho dāivaḥ sargaḥ; paṇḍu-mṛga-pakṣi-sarīrpa-sthāvarā iti tāiryagyonāḥ  
pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām  
25 vyaṣṭi-prāṇinām Virājāḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kṛte srṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāt-srṣṭi-vad  
eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viçālā. 48.

ūrdhvaṃ bhūr-lokād upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.



madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha :

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsa, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṁ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha :

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyāḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-jaṇmanāḥ so 'pi loko heya ity arthaḥ.

kim ca :

15

samānam jarā-maraṇā-'di-jaṁ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jaṁ duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha :

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; « vāirāgyāt prakṛti-laya » iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-lināḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayeṇa punā-rāgā-25 'bhivyakter viveka-khyātiṁ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha :

akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cehā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānau-'cityam tal-līnasya. kutaḥ? pāraṇāyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatīḥ.



tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedas pratibandha-nivṛtṭiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktas saha karmanāi 'ti liṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha :

10 Idrçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yah sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam : pāraḥ çyam  
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-arthaṁ anye-'echā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idrçe-'çvara-siddhiḥ sid-  
20 dhā.” saṁnidhya-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;  
içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati  
25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-arthaṁ pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-  
30 upapatty-arthaṁ ādāu pradhāna-sṛṣṭeḥ prayojanam dvitīyā-'dhyāyasyā 'di-sūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati :

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṅkuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya  
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṅkuma-vahanam svāmy-arthaṁ. kutas? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.



«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhr̥tya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va 5 nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhr̥tya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

dr̥ṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha: 15  
karma-vad dr̥ṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, dr̥ṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpaṁ kālā-di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā dr̥ṣṭā-nusāritvād ity arthaḥ. 20

«nanu tathā ’pi <mame ’dam bhogā-di-sādhanaṁ> iti pratisaṁdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisāṁdhānād, bhr̥tya-vat. 61.

yathā prakṛṣṭa-bhr̥tyasya svabhāvāt saṁskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

karmā-’kr̥ṣṭer vā ’nāditāḥ. 62.

vā-ḡabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-ṣaṇād api pradhānasyā ’vaḡyaki vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha pragaḥṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35



nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛuṭiḥ:

“tasyā 'bhidyānād yojanāt tattva-bhāvād  
bhūyaḥ cā 'nte viḡva-māyā-nivṛttir” iti.

- 5 «nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-  
10 panā-'khyā-doṣād ity arthaḥ. tad uktaṃ Yoga-sūtre: “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvāḥ. viḡva-māyā-ṣṛuṭir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayor pradhāna-puruṣayor evāu 'dāsīnyam, ekākitā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; <aham muktaḥ syām> ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra drṣṭāntaṃ darṣayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya  
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvaṃ ca pradhānasya; rajju-tulye puruṣe samāropaṇād  
iti. evaṃ-vidhaṃ rajju-sarpā-'di-drṣṭāntānāṃ āḡayam abuddhvāi 'vā 'bu-  
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvaṃ vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-drṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalaṃ drṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṃ tu:

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittaṃ yat karma, tasya sambandhād apy anya-puruṣārthaṃ sṛjati 'ty arthaḥ.



«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kañcit praty eva pradhānam pravartate, kañcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atra ’pi niyāmakā-’bhāvād» iti. tatrā ’ha:

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

5

puruṣāṇāṃ nāirapekṣye ’py <ayam me svāmy, ayam evā ’ham> ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām?» 10 tatrā ’ha:

nartakī-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariśadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha:

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā <svāminā me doṣo dṛṣṭa> ity avadhāraṇeṇa lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktaṃ Nārāḍīye:

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā  
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata” iti.

25

etad evo ’ktaṃ Kārikayā ’pi:

“prakṛteḥ sukumāratarāṃ na kimcid astī ’ti me matir bhavati,  
yā <dṛṣṭā ’smī> ’ti punar na darṣanam upāiti puruṣasye” ’ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām puruṣasya pariṇāmā-’pattir?» iti. tatrā ’ha:

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha:

35



prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanāir dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam

5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;  
saṃsarati badhyate mucyate ca nānā-'ṣṭayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā  
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga  
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā  
mokṣa?» ity ākāṅkṣāyām āha:

rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-  
vad, vimocayaty eka-rūpeṇa. 73.

15 dharmā-vāirāgyāi-'ṣṭvayā-'dharmā-'jñānā-'vāirāgyā-'nāiṣṭvayāiḥ sapta-  
bhī rūpāḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena  
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā  
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā  
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avi-  
vekasyā 'heyā-'nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-'der eva  
ca svato heyo-'pādeyatvāt. anyathā drṣṭa-hānir» ity āṇḍkya caturtha-  
sūtro-'ktam svayam vivṛṇoti:

nimittatvam avivekasya, na drṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na  
tv aviveka eva tāv iti; nā 'to drṣṭa-hānir ity arthaḥ. etac ca prathamā-  
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimitat prakṛti-puruṣayoḥ saṃyogaḥ;  
tasmāc ca saṃyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-  
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca  
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ  
pradhāna-tad-vikāraṇām eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty  
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu  
sāra-bhūtam abhyāsam āha:

35 tattvā-'bhyāsān <ne 'ti ne 'tī> 'ti tyāgād viveka-siddhiḥ. 75.

prakṛti-paryanteṣu jaḍeṣu <ne 'ti ne 'tī> 'ty abhimāna-tyāga-rūpāt  
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ṅga-



mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-'dye viṣeṣā-'nte vikāre 'sminṇ ca varnite cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūṇaṃ snāyu-yutam māṃsa-ṣaṇṇa-lepanam  
carmā-'vanaddham durgandhi pūrṇam mūtra-puṣṭiḥ  
jarā-ṣoka-samāviṣṭam rogā-'yatanam āturam  
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.  
nadī-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,  
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparigeṣam  
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanah kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;  
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-  
paryayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viprutam ity arthaḥ.  
idam eva kevalatvam siddhi-ṣabdena sūtre proktam; “viveka-khyātir  
aviplavā hāno-'pāya” iti Yoga-sūtrenāi 'tādṛṣa-jñānasyai 'va mokṣa-hetu-  
tva-siddhir iti.

viveka-siddhāu viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva  
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'sti 'ty arthaḥ. ata uttamā-  
'dhikāram abhyāsa-pāṭavenā 'tmanah sampādayed iti bhāvah.

viveka-niṣpattyai 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛtṭyā madhya-vivekato 'py upabhogah. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-  
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām  
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛtṭyā bhogo bhavati 'ty  
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati  
'ti; atas tasyām satyām na bhogo 'sti 'ti pratipādayitum madhya-vivekata  
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣṛavāna-manana-  
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.



jīvan-mukte pramāṇam āha :

upadeṣṭvo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çīṣya-bhāva-çravaṇāj jīvan-mukti-siddhir  
ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

5 çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

“dikṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vigrahe;  
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ  
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

« nanu çravaṇa-mātreṇā 'py upadeṣṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

15 itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity  
arthah. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasmiñçeid ançe  
sva-bhramaṇa çīṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity  
evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhṛta-çarīrah. 82.

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-  
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-  
rabdha-karma-vegena ceṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhatī  
'ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham  
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam?>  
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhībhava-prādurbhāvāu  
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-  
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc  
ce » 'ti. tatrā 'ha :

30 saṃskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣāṃ alpā-'vaçeṣāt tasya  
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā  
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-  
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; “vīta-rāga-janmā-'dar-



ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo «'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharma-'tpatti-prasaṅgāt; andha-paramparā-pra- 5 saṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

ḡāstra-vākyā-'rtham upasaṃharati:

vivekān niḡeṣa-duḡkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitāḡ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḡeṣato bādhitā-'bādhita-sādhāranyenā 'khila-duḡkham nivartate, tadāi 'va puruṣaḡ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-āder apī 'ty arthaḡ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḡ kāryo 'vyaktasya, nā 'tmanaḡ. 15  
prokta evaṃ viveko 'tra para-vāirāgya-sāadhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḡ.

ḡāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sāadhanāni pradarṣaṇīyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ḡeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḡ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḡa-rkṣa-janmanā purān niḡsāritāḡ ḡabareṇa kenacit poṣito <'ham ḡabara> ity abhimanyamāna āste. taṃ jīvantaṃ jñātvā kaṣcid amātyaḡ 25 prabodhayati: <na tvaṃ ḡabaro, rāja-putro 'sī> 'ti. sa yathā jhaṭity eva Cāṇḡalā-'bhīmānaṃ tyaktvā tāttvikaṃ rāja-bhāvam evā 'lambate <rāja 'ham asmī> 'ti, evam evā <'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvaṃ tasyā 'ṇa> iti kāruṇiko-'padeṣāt prakṛty-abhimānaṃ tyaktvā <Brahma-putratvād aham apī Brahmāi 'va, na tu tad-vilakṣaṇaḡ saṃ- 30 sārī> 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḡ. tathā Gāruḡe:



- “yathāi 'ka-hema-maṇinā sarvaṁ hemamayam bhavet,  
tathāi 'va jñātam iṣena jñātenā 'py akhilaṁ jagat.  
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,  
graha-nāṣāt punaḥ svīyam brāhmaṇyam manyate yathā,  
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,  
māyā-nāṣāt punaḥ svīyaṁ rūpam < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṁ ṣrutvā kṛtā-  
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṁ darśayati :

piṣāca-vad anyā-'rtho-'padeṣe 'pi. 2.

- 10 Arjunā-'rtham ṣrī-Kṛṣṇena tattvo-'padeṣe kriyamāne 'pi samīpa-sthasya  
piṣācasya viveka-jñānaṁ jātam, evam anyeṣāṁ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāj jñānaṁ na jāyate, tado 'padeṣā-'vṛttir api  
kartavye 'tī 'tihāsā-'ntaram āha:

āvṛttir asakṛd-upadeṣāt. 3.

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty  
Āruṇi-prabhṛtīnāṁ asakṛd-upadeṣe-'tihāsād ity arthaḥ.

vāirāgyā-'rtham nidaṛṣana-pūrvakam ātma-saṁghātasya bhaṅguratvā-  
'dikam pratipādayati :

pitā-putra-vad ubhayor drṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor drṣṭatvād anu-  
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyām anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-  
yiko-'kta-drṣṭāntāir darśayati :

- 25 ḡyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.

parigraho na kartavyo, yato dravyāṇāṁ tyāgena lokaḥ sukhī viyogena  
ca duḥkhī bhavati, ḡyena-vad ity arthaḥ. ḡyeno hi sāmīṣaḥ kenā-'py  
upahatyā 'miśād viyojya duḥkhī kriyate; svayaṁ cet tyajati, tadā duḥkhād  
vimucyate. tad uktam :

- 30 “sāmīṣaṁ kuraraṁ jaghnur balino 'nye nirāmiśāḥ;  
tadā 'miśam parityajya sa sukhaṁ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṁ yathā vṛkṣo, vṛkṣaṁ vā ḡakunir yathā,  
tathā tyajann imaṁ dehaṁ kṛcchrād grāhād vimucyata ” iti.



ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇāṃ tvacam parityajaty anāyāsenā heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktāṃ jīrṇāṃ heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇāṃ tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha: 5  
chinna-hasta-vad vā. 7.

yathā chinnaṃ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimaneyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṃ na bhavati, sa ced dharmo 'pi 10  
syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāratayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jāḍabharatam prakṛtya Viṣṇupurāṇe:

"capalaṃ capale tasmin dūra-gaṃ dūra-gāmini 15  
āsic cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhānām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ. 20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākinai 'va sthā-tvyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;  
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti. 25

"āṣā-vāivaṣya-virase citte saṃtoṣa-varjite  
mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

nirāṣaḥ sukhī, Piṅgalā-vat. 11.

āṣāṃ tyaktvā puruṣaḥ saṃtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30  
yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī viḥayā 'ṣāṃ sukhinī babhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramaṃ duḥkham, nairāṣyam paramaṃ sukham,  
yathā saṃchidya kāntā-'ṣāṃ sukham suṣvāpa Piṅgale" 'ti.



« nanv āṣā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-  
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat  
 sukham āṣayā pihitaṃ tiṣṭhati, tad evā 'ṣā-vigame labdha-vṛttikam bha-  
 vati, tejaḥ-pratibaddha-jala-ṣāitya-vad iti na tatra sādhanā-'pekṣā. etad  
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṃ na kartavyaḥ;  
 anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gr̥he sukhī, sarpa-vat. 12.

sukhī bhaved iti ṣeṣaḥ. ṣeṣaṃ sugamam. tad uktam:  
 10 “gr̥hā-'rambho hi duḥkhāya, na sukhāya katharī-cana;  
 sarpaḥ para-kṛtāṃ veṣma praviṣya sukham edhata ” iti.

ḡastrebhyo gurubhyaḥ ca sāra eva grāhyaḥ; anyathā 'bhyupagama-  
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi  
 'kāgratāyā asamभवād ity āha:

15 bahu-ṣāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.

kartavyam iti ṣeṣaḥ; anyat sugamam. tad uktam:

“aṇubhyaḥ ca mahadbhyaḥ ca ḡastrebhyaḥ kuṣalo naraḥ  
 sarvataḥ saram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāsita jñānam yat svārtha-sādhakam;  
 jñānānam bahutā yāi 'ṣā yoga-vighna-karī hi sā.  
 < idam jñeyam, idam jñeyam > iti yas tṛṣitaḥ caret,  
 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaraṃ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-  
 25 dvārā viveka-sākṣātkāro niṣpādaniya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā ṣara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārṣve rājño gamanena  
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na  
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataḥ ca viṣayā-'ntara-  
 30 saṃcārā-'bhāve dhyeya-sākṣātkāro 'py avaṣyam bhavati 'ty ekāgratām  
 kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kiṃcid bahir antaram vā,  
 yathe 'ṣu-kāro nṛpatim vrajantam iṣāu gatā-'tmā na dadarṣa pārṣva ” iti.

satyām ṣaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,  
 35 tadā jñānā-'niṣpattyā 'narthakyaṃ jñāna-sādhana-nām bhavati 'ty āha:



kr̥ta-niyama-laṅghanaḍ ānarthakyaṃ, loka-vat. 15.

yaḥ ḡāstreṣu kr̥to yogināṃ niyamas, tasyo 'llaṅghane jñāna-niṣpatty-ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā'dāu vihita-pathyā-'dīnāṃ laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā jñāna-rakṣā-'rthaṃ vā laṅghane tu na jñāna-pratibandhaḥ;

5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ  
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”

“na papātha guru-proktāṃ kr̥to-'panayanaḥ ḡrutim  
na dadarḡa ca karmāṇi ḡāstrāṇi jagr̥he na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10  
tyāgina eva pākhaṇḍatayā ninditāḥ

“puṃsāṃ jaṭā-dharaṇa-māuṇḍyavatāṃ vṛthāi 'va  
moghā-'ḡināṃ akhila-ḡauca-bahiṣkṛtānāṃ  
piṇḍa-pradāna-pitr̥-toya-vivarjitānāṃ  
sambhāṣaṇāḍ api narā narakam prayāntī”

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha:

tad-vismaraṇe 'pi, bhekī-vat. 16.

sugamam. bhekyāḡ ce 'yam ākhyāyikā. kaḡcid rājā mṛḡayāṃ gato  
vipine sundarīm kanyāṃ dadarḡa; sā ca rājñā bhāryā-bhāvāya prārthitā 20  
niyamaṃ cakre: yadā mahyaṃ tvayā jalāṃ pradarḡyate, tadā mayā gan-  
tavyam iti. ekadā tu kr̥ḍayā pariḡrāntā rājānam papraccha: kutra jalam?  
iti. rājā 'pi samayaṃ vismṛtya jalam adarḡayat. tataḥ sā bheka-rāja-  
duhitā kāma-rūpiṇī bhekī bhūtvā jalāṃ viveḡa. tataḡ ca rājā jalā-'dibhir  
anviṣyā 'pi na tām avindat iti.

25

ḡravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaḡyakatva itihāsam āha:

no 'padeḡa-ḡravaṇe 'pi kr̥ta-kr̥tyatā parāmarḡāḍ ṛte, Virocana-  
vat. 17.

parāmarḡo guru-vākya-tātparya-nirṇāyako vicārah. taṃ vino 'padeḡa-  
vākya-ḡravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeḡa-ḡravaṇe 30  
'pī 'ndra-Virocanayor madhye Virocanasya parāmarḡā-'bhāvena vivekā-  
'bhāva-ḡruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.  
dr̥ḡyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeḡasya nānā-rūpāir  
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-'bhedo 'vibhāḡaḡ  
ce 'ti.

35

ata eva ca parāmarḡo dr̥ḡyata ity āha:

dr̥ṣṭas tayor Indrasya. 18.



tac-chabdeno 'cyamānayoḥ parāmarṇaḥ. taylor Indra-Virocanayor madhye parāmarṇa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradārṇayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālān kartavye 'ty āha:

5 praṇāti-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu praṇāti-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṣṛtiḥ:

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā 15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṣṛtiḥ "tad dhāi 'tat paṇyann ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavam Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvam bhavati" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvam samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavati> 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

«nanu saṅyo-'pāsanāyā api jñāna-hetutva-ṣṛvaṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?» 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāḥ puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-ṣuddhi-dvārā vā jñāna-niṣpattir, na sāksāt; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itarā-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṣṛteḥ. 22.

nirguṇā-'tmāna itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-



ḡraṇaṇe Chāndogya-pañcama-prapāthake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokād anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṇsa-kṣīra-vat. 23. 5

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṇsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiṇaya-yogād vā, tadvat. 24.

labdho 'tiṇayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṇsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvaṃ rāgo-'pahate, ṇuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; ṇuka-vat; yathā ṇuka-pakṣi prakṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, ṇuka-vat. 26.

teṣāṃ saṅge tu guṇa-yogāt tadīya-rāgā-'di-yogād baddhaḥ syāt; ṇuka-vad eva; yathā ṇuka-pakṣi vyādhasya guṇai rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, ṇuka-vad ity arthaḥ. 25 atrāi 'vo 'ktaṃ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāṇ ca mahā-vidhita” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-ṇāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-ṇāntir abhūt, evam anyeṣāṃ api na bhavati 'ty arthaḥ. tad uktam Sāubhariṇai 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgi” 'ti.



api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rāga-ḡāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer  
5 hi saṅga-doṣa-darṣanād eva paḡcād vāirāgyaṃ ḡrūyate :

“duḥkhaṃ yad evāi 'ka-ḡarīra-janma,  
ḡatā-'rdha-sāṃkhyaṃ tad idam prasūtam ;  
parigraheṇa kṣitipā-'tmajānām  
sutāir anekāir bahulī-kṛtaṃ tad ”

10 ity-ādine 'ti.

rāḡa-'di-doṣo-'pahatasyo 'padeḡa-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeḡa-bija-praroḡo, 'ja-vat. 29.

upadeḡa-rūpaṃ yaj jñāna-vṛkṣasya bījaṃ, tasyā 'ṅkuro 'pi rāḡa-'di-malina-citte no 'tpadyate ; Aja-vat ; yathā 'ja-nāmni nṛpe bhāryā-ḡoka-  
15 malina-citte Vasiṣṡtheno 'ktasyā 'py upadeḡa-bijasya nā 'ṅkura utpanna  
ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeḡān na jāyate ; viṣayā-'ntara-  
20 saṃcārā-'dibhiḡ pratibandhāt ; yathā malāiḡ pratibandhān malina-darpaṇe  
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṃ Yājñavalkyena :

“malino hi yathā 'darḡo rūpā-'lokasya na kṣamaḡ,  
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-kathaṃ-ciḡ jñānaṃ jāyeta, tathā 'py upadeḡā-'nurūpaṃ  
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, paṅka-ja-vat. 31.

tasmād upadeḡāj jātasyā 'pi jñānasyo 'padeḡā-'nurūpatā na bhavati  
sāmagryeṇā 'navabodhāt ; paṅka-ja-vat ; yathā bījasyo 'ttamatve 'pi paṅka-  
doṣād bījā-'nurūpatā paṅka-jasya na bhavati, tadvad ity arthaḥ. paṅka-  
30 sthānīyaṃ ḡiṣya-cittam.

« nanu Brahma-lokā-'diṣv āiḡvareṇāi 'va puruṣārtha-siddhyā kim-  
artham etāvataḡ prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsya-siddhi-vad — upāsya-sid-  
dhi-vat. 32.

35 āiḡvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti ; kṣayā-'tiḡaya-duḡ-  
khāir anuḡamāt. upāsya-siddhi-vat ; yatho 'pāsyānām Brahmā-'dīnām sid-



dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṃ api yoga-nidrā-'dāu yogā-'bhyāsa-ṣrava-  
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiṣvaryasyā 'pī 'ty arthaḥ. —  
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam  
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-  
'dhyāyaḥ caturthaḥ.

sva-ṣāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ sva-ṣāstre pareṣāṃ  
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-  
sūtre 'tha-ṣabdena yan maṅgalaṃ kṛtaṃ, tad vyartham » ity ākṣepaṃ samā- 10  
dhatte :

maṅgalā-'caraṇaṃ ṣiṣṭā-'cārāt phala-darṣanāc chrutitaḥ ce 'ti. 1.

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-  
dhir ity arthaḥ. iti-ṣabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

« “īṣvarā-'siddher” iti yad uktaṃ, tan no 'papadyate, karma-phala- 15  
dātrītyā tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

īṣvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na  
yuktā; āvaṣyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

īṣvarasya phala-dātrītvam na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānam, loka-vat. 3.

īṣvarasyā 'dhiṣṭhātrīve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānam  
syād ity arthaḥ.

« bhavatu īṣvarasyā 'py upakāraḥ ; kā kṣatir? » ity āṣaṅkyā 'ha :

lāukike-'ṣvara-vad itarathā. 4.

25

īṣvarasyā 'py upakāra-svīkāre lāukike-'ṣvara-vad eva so 'pi saṃsārī  
syāt ; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatu » ity āṣaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṃsāra-sattve 'pi ced īṣvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30



bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihateccha-  
tvayor virodhān nityāi-'ṣvayā-'nupapatter ity arthaḥ.

īṣvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha:

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 5 kim ca rāgaṃ vinā nā 'dhiṣṭhātṛtvaṃ sidhyati; pravṛttāu rāgasya  
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū  
'tkate 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'ṣvare.» tatrā 'ha:

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te  
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiṣvaryam prakṛti-  
pariṇāma-bhūte-'cchā-'dinā na sambhavati; anyo-'nyā-'ṣvayāt: iccho-'tpatty-  
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'cchā-'dir  
iti. nitye-'cchā-'dikam ca prakṛtāu na yuktam; ṣṛuti-smṛti-siddha-sāmyā-  
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaṣiṣyate, tad yathā: āiṣvaryaṃ kim pradhāna-  
dharma-tvenā 'smad-abhimatānām icchā-'dīnām sākṣād eva cetana-samban-  
dhāt, kim vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti.  
tatrā 'dyam pakṣam dūṣayati:

- 20 pradhāna-ṣakti-yogāc cet, saṅgā-'pattiḥ. 8.

pradhāna-ṣakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-  
'pattiḥ; tathā ca "sa yat tatra paṣyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" ity-ādi-ṣṛuti-virodha ity arthaḥ.

antye tv āha:

- 25 sattā-mātrāc cet, sarvāi-'ṣvaryam. 9.

ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiṣvaryaṃ, tarhi sarveṣām  
eva tat-tat-sargeṣu bhoktṛṇām puṃsām aviṣeṣeṇāi 'ṣvaryam asmad-abhipre-  
tam eva siddham; akhila-bhoktṛ-sāmyogād eva pradhānena mahad-ādi-  
sarjanād iti. tataḥ cāi <'ka eve 'ṣvara> iti bhavat-siddhānta-hānir ity  
30 arthaḥ.

«syād etat. īṣvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;  
anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum ṣakyata»  
ity ata āha:

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'ṣvara-siddhiḥ. īṣvare tāvat pratyakṣam nā 'stī 'ty  
anumāna-ṣabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.



asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-  
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā  
ne 'ḥvare 'numānam ity arthaḥ.

5

nā 'pi ḥabda ity āha :

ḥrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va ḥrutir asti, na cetana-kāraṇatve,  
yathā

“ajām ekām lohita-ḥukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10  
“tad dhe 'dam tarhy avyākṛtam āsit, tan nāma-rūpābhyām vyākriyate”  
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiḥ cetana-kāraṇatā-ḥrutih, sā  
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-  
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipati- 15  
ṣatī> 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-ḥruty-  
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'ḥvara-pratiṣedha āḥvārye vāirāgyā-'rtham iḥvara-jñānam  
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prāḥ eva  
vyākhyātam. anyathā jīva-vyāvṛttasye 'ḥvara-nityatvā-'der gāuṇatva-kal- 20  
panā-gāuravam. āupādhikānām nitya-jñāne-'cchā-'dīnām mahad-ādi-pari-  
ṇāmānām cā 'ṅgikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahma-  
mīmāṃsāyām draṣṭavyam iti.

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra para-  
matam vistarataḥ praghaṭṭakena dūṣayati: 25

nā 'vidyā-ḥakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāḥyā-'nādy-avidyā-  
'khyā ḥaktiḥ cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāḥ ca  
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-ḥakti-  
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30  
vikāra-viḥeṣo vikāra-hetu-samyoga-rūpaṃ saṅgam vinā na sambhavatī 'ty  
arthaḥ.

«nanv avidyā-vaḥād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-  
thikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'ḥrayatvam. 14.

35

avidyā-yogaḥ avidyā-siddhāu cā 'nyo-'nyā-'ḥrayatvam ātmā-'ḥrayatvam  
anavasthā ve 'ti ḥeṣaḥ.



« nanu bijā-'ṅkura-vad anavasthā na doṣāye » 'ty āṣaṅkyā 'ha :

na bijā-'ṅkura-vat, sādi-saṃsāra-ṣruteḥ. 15.

bijā-'ṅkura-vad anavasthā na sambhavati; puruṣāṇām saṃsārasyā 'vidyā-'dy-akhilā-'nārtha-rūpasya sādītva-ṣruteḥ; pralaya-susupty-ādāv  
5 abhāva-ṣravaṇād ity arthaḥ. “vijñāna-ghana evāi 'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaṣyati” 'ty-ādi-ṣrutibhir hi pralayā-'dāu bud-  
dhi-vṛtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-saṃsāra-ṣūnya-  
cinmātratvam puruṣāṇām siddham iti. tasmād « avidyā 'py āvidyikī » 'ti  
vān-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-'ktā 'nātmany ātma-  
buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā  
akhaṇḍā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-hānir » ity āṣaṅkāyām  
parikalpitam avidyā-ṣabdā-'rtham vikalpya dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-'nyatvam evā 'vidyā-ṣabdā-'rthas, tarhi tasya jñāna-nāṣya-  
tayā brahmaṇa ātmano 'pi bādho nāṣaḥ prasajyate; vidyā-bhinnatvād ity  
arthaḥ.

abādhe nāiṣphalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphal-  
20 yam; avidyā-nivartakatvā-'bhāvād ity arthaḥ.

pakṣā-'ntaram dūṣayati :

vidyā-bādhyatve jagato 'py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvam ucyate, tathā  
sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvam  
25 syāt; “athā 'ta ādeḥ: ne 'ti ne 'ti,” “asthūlam ananv” ity-ādi-ṣrutibhir  
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā  
cā 'khila-prapañcasyāi 'vā 'vidyāatve saty ekasya jñānenā 'vidyā-nāṣād  
anyāir api prapañco na dr̥ṣyete 'ti bhāvaḥ. vidyā-nāṣyatvam cā 'vidyā-  
30 tvaṃ vaktuṃ na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-'sam-  
bhavāt; ātmā-'ṣrayād iti.

tad-rūpatve sādītvaṃ. 19.

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā 'vidyātvam, tathā  
'pi tādr̥ga-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;  
“vijñāna-ghana eve” 'ty-ādy-ukta-ṣrutibhiḥ pralayā-'dāu puruṣasya cinmā-  
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve  
'pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditaḥ; tathā  
pradhāna-saṃyoge 'pi prāgbhavīyā-'viveka eva vāsanā-'dr̥ṣṭā-'di-dvārā



nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāḥyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye <karma-nimittā pradhāna-pravṛttir> iti yad uktam, tatra para-pūrva-pakṣaṁ samādhatte praghaṭṭakena:

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

5

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattiyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha:

ṣruti-liṅgā-'dibhis tat-siddhiḥ. 21.

“puṇyo vāi puṇyena bhavati, pāpaḥ pāpene” 'ty-ādi-ṣruteḥ, “svarga-10 kāmō 'ḥva-medhena yajete” 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-'dibhiḥ ca tat-siddhir ity arthaḥ.

«pratyakṣā-'bhāvād dharmā-'siddhir» iti parasya hetum ābhāsī-karoti: na niyamaḥ, pramāṇā-'ntarā-'vakācāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-15 'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati:

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayor. 24.

20

«nanu vidhy-nyathā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ; sā ca nā 'sty adharmā iti katham ḡrāuta-liṅgā-'tideḡo 'dharma?» iti cen, na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pramāṇam asti; “para-dārān na gacched” iti niṣedha-vidhy-nyathā-'nupapatter ity arthaḥ.

25

«nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimat-tvena pariṇāmā-'dy-āpattir» ity āḡaṅkāṁ pariharati:

antaḥkaraṇa-dharmatvaṁ dharmā-'dīnām. 25.

ādi-ḡabdena vāiḡeṣika-ḡastro-'ktāḥ sarva ātma-viḡeṣa-ḡuṇā ḡrhyante. na cāi «'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv» 30 iti vācyam; ākāḡa-vad antaḥkaraṇasyā 'tyanta-vināḡā-'bhāvāt. antaḥkaraṇam hi kārya-kāraṇō-'bhaya-rūpam iti prāḡ eva vyākhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṅḡa-viḡeṣe 'ntaḥkaraṇe dharmā-'dharma-saṁskārā-'dikam tiṣṭhatī 'ti.







co 'bhayoḥ sādhya-sāadhanayor ekatarasya sādhanā-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaram na bhavatī 'ty 5  
āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpaṁ tat-tvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15  
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañçaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvam ca vyāpyatvam iti Pañçaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṁ kalpyate? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; <ghaṭaḥ kalaṣa> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty 25  
arthaḥ. — svarūpam iti vaktavye çakti-pado-'pādānaṁ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṁ svayam eva vivṛṇoti :

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaram āha :

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā-'sti; svarūpa-çakti-mātram tu tasya lakṣaṇaṁ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena



tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle  
vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikkena nija-çakty-udbhavo vyāptir eva no 'cyate?  
tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir » iti.  
5 tatrā 'ha :

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena  
siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu  
nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā  
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptīnām  
ananugamaḥ syād » iti vācyam; tñā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-  
'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktam, tad-upapāda-  
nāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm  
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-  
nirvacanenā tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam  
apāsyate :

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va  
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity  
arthaḥ.

çakti-grāhakāṇy āha :

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam  
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-  
vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi « gām  
ānaye » 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro  
30 drçyata, evam eva « putras te jāta » ity-ādi-siddha-para-vākyād api pulakā-  
'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke  
vedānta-prāmāṇyam siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt.  
vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyād ? » iti. tatrā 'ha :  
35 loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-



pratītiḥ; na hi loke çaktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya harṣā-'dih phalam iti na tad-vāiyartham.

5

atra çaṅkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tindriyatvāt.  
41.

«nanu tribhir āpto-'padeṣā-'dibhir veda-çabde na çakti-graḥaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tindriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum açakyatvād ity arthaḥ.

tatrā 'tindriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvam, vāiçiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddegyaka-dravya-tyāgā-'di-rūpasya 15 yajña-dānā-'deḥ svarūpata eva dharmatvam, veda-vihitatvam, vāiçiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'cchā-'di-rūpatvān nā 'tindriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvam, yena veda-vihitasya 'tindriyatā syād ity arthaḥ. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī» 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti:

nija-çaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu çaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā <'sya çabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, çīṣyebhyo 'rthā-'ntarād vyāvartyo 'padiḡyate; na tv ādhunika-çabda-vat svayam saṃketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

«nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham çakti-graho 30 vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ çakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viçeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca 35 tasya grahaṇam prāḡ apekṣyata ity arthaḥ.



ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣam avadhārayati:  
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-  
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyāni ca  
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

«aparaḥ kartā bhavatv» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō  
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-  
jñātvād evā 'yogyā ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-  
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyam; svayaṃ  
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evam apāuruṣeyatvān nityatvaṃ evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

spaṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-  
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyaṃ, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā  
bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adrṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-  
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad  
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-  
ṣvāsayoḥ suṣupti-kālīnayoh pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-  
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pū-  
vakā eva Svayambhuvāḥ sakāṇāt svayaṃ bhavanti. ato na te pāuruṣeyāḥ.  
tathā ca ṣrutis "tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad  
Rgveda" ity-ādir iti.

«nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyā-  
35 sye 'va vedānāṃ api prāmānyaṃ na syāt?» tatrā 'ha:



nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktr-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktam; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeço: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dīṣṭā-'nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātānī, sa-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya niḥsattā-sattvaṁ Yoga-bhāṣye proktam iti.



« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :  
 nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anyarūpeṇa bhāṣate, na punar asato bhānam » ity api  
 na yuktam; sva-vaco-vyāghātāt, « asan na bhāṣate saṃnikarṣā-dy-abhāvād »  
 5 iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānā-'bhyupagamād  
 ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāṣata » ity ucyate,  
 tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ;  
 tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṭūkhalānām eva bhānā-  
 'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-  
 10 khyāti-vaco-vyāghāta eva; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-  
 'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir »  
 iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-  
 15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti.  
 kim ca jñānatvā-'viṣeṣeṇa jñānāyor bādhya-bādhaka-bhāve niyāmakā-'dy-  
 abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-  
 saṃharati :

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnām kutaḥ? bādha-'bādhāt.  
 tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt; saṃsargatas tu bādhaḥ  
 sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ,  
 sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-  
 25 pariṇāminām kālā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-  
 dha-buddhi-ṣṣayatvam; asattvam tv abhāvaḥ, so 'py adhikarāṇa-svarūpa  
 iti.

na ca « sad-asattvayor virodha » iti vācyam; prakāra-bhedenā 'virodhāt.  
 yathā hi lāuhityam bimbarūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā  
 30 'sad iti drṣṭam, yathā vā rajatāṃ vaṇig-vīthī-stha-rūpeṇa sac ṣukty-  
 adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-  
 'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate  
 dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi  
 vṛkṣā-'dīḥ prarūḍhā-'dy-avasthābhiḥ sann apy āṅkurā-'dy-avasthābhir asan  
 bhavati, tathāi 'va prakṛty-ādikaṃ sad-asat-ātmakam iti. tad uktam :



“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca  
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-'ktaṁ ca prapañcasya sad-asattvaṁ smaryate :

“avyaktaṁ kāraṇaṁ yat, tan nityaṁ sad-asad-ātmakam,  
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-  
citam iti dik.

ayaṁ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-  
tukatayā 'nte prastūyate :

pratīty-apratītibhyāṁ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṁ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-  
padaṁ sphoṭa ity yogair abhyupagamyate, kambu-grīvā-'dy-avayavebhyo  
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-  
bhavāt; varṇānām āḥu-vināṣitayā melanā-'rtha-pratyāyakatvā-'sambhavāc  
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karāṇāt sphoṭa ity ucyate. 15  
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṁ; sa ṣabdaḥ kim  
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena  
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā  
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-  
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20  
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tīrēkā-'patteḥ; <ekam  
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam  
api pratiśedhati:

na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.

25

<sa evā 'yaṁ ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam  
na yuktaṁ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity  
arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayīṇī; anyathā ghaṭā-'der api  
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate :

30

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-  
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto  
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṁ. 60.



abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvam ca sarva-kāryāṇām eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,  
5 tadā ghaṭā-'dīnām api nityatā-'pattiḥ; ṣaḍdeśv iva ghaṭā-'diśv api kāraṇa-  
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktam api bādhakam upanyasanīyam ity etad-  
artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

**nā 'dvāitam ātmano, līṅgāt tad-bheda-pratīteḥ. 61.**

10 yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api  
santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ  
prakṛti-tyāgā-'tyāgā-'di-līṅgair bhedasyāi 'va siddher ity arthaḥ. na hy  
atyantā-'bhede tāni līṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-  
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmānyā-'di-ṣrutya-eka-  
15 vākyaṭayā 'vaidharṇyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-  
'di-nivṛtṭy-anyathā-'nupapattiyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede līṅgam bādhakam uktam. "ātmāi 've 'dam sarvam,"  
"brahmāi 've 'dam sarvam" iti ṣrutya 'tmano 'nātmabhir advāite tu praty-  
akṣam api bādhakam asti 'ty āha:

**20 nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogyā-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi  
bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt;  
ghaṭā-'deḥ paṭā-'dy-abhinnā-'tmā-'bhedaḥ. sa ca bheda-grāhaka-pratyakṣa-  
bādhita ity arthaḥ.

**25 ṣiṣya-buddhi-vaiṣāḍya-prāptam apy artham viṣadayati:**

**no 'bhābhyaṃ, tenāi 'va. 63.**

ubhābhyaṃ samuccitābhyaṃ apy ātmā-'nātmabhyāṃ nā 'tyantā-  
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-ṣrutīnām kā gatiḥ?» iti.  
30 tatrā 'ha:

**anya-paratvam avivekānām tatra. 64.**

avivekānām aviveki-puruṣaṇ prati tatrā 'dvāite 'nya-paratvam upā-  
sanā-'rthakā-'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogyā-bhoktroḥ  
cā 'vivekenā 'bhedo vyavahriyate ('ham gāuro, 'mamā 'tmā Bhadrāsena)  
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām  
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-'rtha-  
daṣṭāyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ:



“yan manasā na manute, yenā 'hur mano matam,  
tad eva brahma tvaṃ viddhi, ne 'daṃ, yad idam upāsata”  
ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :  
nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇaṃ, niḥ- 5  
saṅgatvāt. 65.

kevala ātmā ātmā-ṣṛitā vā 'vidyā samuccitam vā kapāla-dvaya-vad  
ubhayaṃ na jagad-upādānaṃ sambhavatī; ātmano 'saṅgatvāt. saṅgā-  
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato  
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10  
'pi sambhavatī; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā  
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-  
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣṭam; ṣukti-  
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-  
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15  
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-  
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-ṣṛitā gagane vāyu-vad iṣyate,  
tādṛṣā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā  
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena  
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20  
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-  
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiḥ co 'ktam  
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāumye, 'dam  
agra āsīd, ekam evā 'dvitīyam” ity-ādi-ṣṛutyā 'pi cā 'vibhāga-rūpam evā  
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25  
yat paçyed” iti ṣṛuty-antarāt. tathā co 'ktam:

“āsīj jñānam atho artha ekam evā 'vikalpitam;  
taylor ekataro hy arthaḥ prakṛtiḥ co 'bhayā-'tmikā,  
jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitam nā 30  
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva  
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-  
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra  
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ  
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35  
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam  
ānandam brahme” 'ti ṣṛuter «ānando 'py ātmanaḥ svarūpam» iti pūrva-  
pakṣaṃ nirākaroti:



nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā  
 5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅga-bhedo 'sti, yenā 'nandā-'ṅgā-'varaṇe 'pi cāitanyā-'ṅgo bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyaḥ; "nā 'nandaṃ na nirānandam" ity-ādi-ṣṛutyā

10 "aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam"

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'darta-vyatvāt; niśedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvaḥ; "tat preyaḥ putrād" ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:  
 20 "sukham duḥkha-sukhā-'tyaya" iti. "na nirānandam" iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṇeid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praṇāsaḥ mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣṛutīḥ sthānti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-  
 30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvaḥ ity arthaḥ. deha-vyāpi-jñānā-'dikaṃ tu madhyama-  
 35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:



sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çraṇaṇena tad-upādhi-bhūtasya 'ntaḥkara-  
nasya sakriyatve siddhe na vibhutvaṁ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti:  
na nirbhāgatvaṁ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛṣati. manaso na nirava-  
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṁ tu ghaṭa-van madhyama-  
parimāṇaṁ sāvayavam ity arthaḥ. kāraṇā-'vasthaṁ cā 'ntaḥkaraṇam aṇv  
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṁ nityatvam pratiṣedhati:  
prakṛti-puruṣayor anyat sarvam anityam. 72.

10

sugamam. — kāraṇā-'vasthaṁ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo  
'cyate, na tu buddhy-ādikam; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtiṁ vidyān, māyinaṁ tu mahe-'çvaram;  
asyā 'vayava-bhūtāis tu vyāptaṁ sarvam idaṁ jagad”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam» iti. tatrā  
'ha:

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yuyate; niravayava- 20  
tva-çruteḥ

“niṣkalaṁ niṣkriyaṁ çāntaṁ niravadyaṁ nirañjanam”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāça-jalayor iva pitā-putra-cetanayor  
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25  
pareṣāṁ matāni nirākaroti:

nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'sti; svarūpaṁ ca  
nityam eve 'ti na sādhana-sādhyaṁ. ato nā 'nandā-'bhivvyaktir mokṣa ity  
arthaḥ. ānandā-'bhivvyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30  
bhāvah; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṁ cā  
'bhivvyakter ātma-dharmatve 'pi sā kiṁ nityā 'nityā vā? ādye siddhatvenā  
'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.  
tasmād « ānandā-'bhivvyaktir mukhya-mokṣa » iti navīna-vedāntināṁ apa-  
siddhānta eve 'ti dik.

35



na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-samban-  
5 dhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhā-  
vāt. līṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

10 « kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-  
'khyo-'parāgasya nāḥ mokṣa » iti yan nāstika-mataḥ, tad api na; kṣaṇi-  
katvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antarāṃ dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanaḥ sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-  
nāḥasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥeṇā 'puru-  
ṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntaḥ ca jīvanam”

iti grūyata ity arthaḥ. tathā ca vināṣitvāt svāmyaṃ na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasya 'ṇāsya jīvasya bhāginy aṅgini paramā-'tmani layo na  
mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoḥ; īṣvarā-'nabhyupagamāc  
ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-  
yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; aiṣvarya-'ntara-sam-  
bandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayaṃ drṣṭāntaḥ.



ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-aiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayiṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṁ yad uktam, tatra para-vipratipattim nirākaroti: 5

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇṇ ca 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam astī 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktim ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vāiçeṣikāṇām niyamo, yaç ca « taj-jñānām mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; çakty-ādy-atirekāt; prthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekāc eva mokṣasyo 'ktatvād ity arthaḥ. 15  
gandhā-'di-mattvenāi 'va hi prthivy-ādi-vyavahāro, gandhā-'diç ca sāmāyā-  
'vasthāyām nā 'sti. ataḥ prthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,  
nā 'sīt tamo jyotir abhūn, na cā 'nyat  
çabdā-'di buddhy-ādy-upalabhyam; ekam  
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaça-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaça-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25  
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ  
pañca-viṇṇatir eve 'ti niyamaḥ. pañca-viṇṇati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvō-'kta-kāryatvo-'papatty-artham vāiçeṣikā-'dy-abhyupagatam pārthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

prthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na drçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā vināçinyo daça-'rdhānām ca yāḥ smṛtāḥ, 35  
tābhiḥ sārddham idam sarvaṁ sambhavaty anupūrvaça ” iti.



daṣā-rdhanām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-ṣabdena  
dvy-aṇukā-dy eva grāhyam» iti vācyam; saṃkoce pramāṇā-bhāvād iti.  
atrā 'ṇu-ṣabdo bhūta-paramā-ṇu-para eva. vāiṣeṣikā-dy-abhimataṃ ca  
tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-  
5 sāmānyasya nityatvam; rajo-guṇasya cāṇicalyā-'nurodhenā 'ṇutva-siddheḥ;  
madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-ṇoḥ katham kāryatvaṃ ghaṭate?» tatrā  
'ha:

na nirbhāgatvaṃ, kāryatvāt. 88.

10 gruti-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnām na nir-  
avayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva  
pārthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipādi-  
tam. <pṛthivī-paramā-'ṇur, jala-paramā-'ṇur> ity-ādi-vyavahāras tu pṛthivy-  
ādīnām apakarṣa-kāṣṭhā-'bhiprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve  
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā  
'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'di-  
viṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tan-  
mātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-  
kāraṇatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-  
hetutvād» iti nāstikā-'kṣepaṃ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi  
sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-  
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-  
rūpaṃ vyañjakam iti bhāvyaḥ.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyām  
parimāṇa-nirṇayaṃ karoti:

na parimāṇa-cāturvidhyaṃ, dvābhyāṃ tad-yogāt. 90.

30 aṇu mahad dīrghaṃ hrasvam iti parimāṇa-cāturvidhyaṃ nā 'sti, dvāi-  
vidhyaṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-  
parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā  
'vāntara-bhedāḥ eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāiḥ parimāṇā-  
'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṅkṣasya kāraṇaṃ guṇa-viṣeṣaṃ var-  
jayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.



anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni,  
tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ  
sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattim  
nirākaroti:

5

anityatve 'pi sthira-tā-yogāt pratyabhijñānam sāmānyasya. 91.

vyaktīnām anityatve 'py asthira-tve 'pi <sa evā 'yam ghaṭa> iti sthi-  
ratā-yogena yat pratyabhijñānam, tat sāmānyasya; sāmānya-viśayakam  
eva tat pratyabhijñānam ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

10

na tad-apalāpas, tasmāt. 92.

sugamam.

«nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā,  
sāi 'va ca sāmānya-ṣabdā-'rtho 'stu?» tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

15

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty  
arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kim cā 'nya-  
vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛtti ity artho vācyah; tatrā 'ghaṭatvaṃ  
ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

«nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati.» tatrā 'ha:

20

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata  
eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

«nanu svābhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam» ity  
āṣāṅkāṃ apākaroti:

25

nija-ṣakty-abhivyaktir vā, vāiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upa-  
labdhitāḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānam hi nā 'nya-  
dharmi-jñāna-sāpekṣam; sādṛṣya-jñānam punaḥ pratiyogi-jñānam apekṣate,  
'bhāva-jñāna-vad iti jñānayoṃ vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-  
citkasyā 'pi darṣanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-  
padam iti. — kim ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-  
'vasthāyām api yuva-sādṛṣyā-'patteḥ; kim tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo  
yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kal-  
panā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti.

35



«nanu tathā 'pi ghaṭā-di-samjñakatvam eva ghaṭa-vyaktīnām anyo-  
'nyam sādṛṣyam astu; evam paṭā-dīnām api. tathā ca tenāi 'vā 'nugata-  
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

na samjñā-samjñi-sambandho 'pi. 96.

- 5 yathoktaḥ samjñā-samjñinoḥ sambandho 'pi na sādṛṣyam; vāiṣṭyāt  
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-  
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 samjñā-samjñinor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ  
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra  
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-  
māna-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakāṇāt. sa  
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-  
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evam nityayor guṇa-guṇinor nityaḥ samavāyo no 'papadyeta.»  
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāiṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiḥ ca  
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.  
100.

- ubhayatrā 'pi vāiṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā  
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam  
bhāvaḥ: yathā samavāya-vāiṣṭya-buddhiḥ samavāya-svarūpeṇāi 've  
30 'syate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam  
guṇa-guṇi-prabhṛtīnām viṣṭa-buddhir api guṇā-'di-svarūpeṇāi 've 'syatām.  
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evam saṁyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-  
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi  
35 bhūtala-ghaṭayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-  
avāya-sthale ca samavetasya kadā-'pi svā-'grāya-viyogo nā 'stī 'ti nā 'yam  
doṣaḥ.



kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantaṁ vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayā ca. kim tu bheda-bheda-buddhi-niyāmakaḥ sambandha-viṣeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dṛṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṁ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaḡyati 'ty ato na deḡā-'ntara-saṃyogo-'nneyā kriyā sidhyati» 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deḡā-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikaṭa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītiyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikaṁ ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātiyānām. ṣeṣam sugamam. bhinna-jātiyānām co 'pādānatvam ghaṭa-paṭā-'di-sthale na dṛṣṭam iti sajātiyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āḡayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi pṛthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'ḡrayatvam ṣarīratvam;

“yan mūrtyi-avayavaḥ sūkṣmās tasye 'māny āḡrayanti ṣaṭ,  
tasmāc charīram ity āhus tasya mūrtem maṇiṣiṇa” 35

iti Manu-vākyaṭ. etādṛṣam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya



ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham  
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya  
gamanā-'nupapatteḥ prāg evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-  
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-  
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hrdaye samniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣcakaṛṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinah svato 'ṅguṣṭha-  
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.  
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-  
sūkṣmā-'ṅhasya daḥo-'pari sampiṇḍitasya pārthiva-bhāgasya kalikā-'kāra-  
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;  
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyā-  
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter  
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-  
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-  
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-  
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā  
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jādātṛvāt,  
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam  
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasatvam eva yuktaṃ; tejasa eva kirāṇa-  
rūpeṇā 'ḥu dūrā-'pasarpaṇa-darṣanād» iti ṣaṅkām nirākaroti:

**na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.**

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.  
kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter  
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṃtyajyāi 'va nāsā-'grād bahiḥ  
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api  
cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva  
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**  
sugamam.



deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati:  
bhāga-guṇābhyāṃ tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ  
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad  
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṃ tu tad-eka-deṣa-bhūtā 5  
bhāga-guṇābhyāṃ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ  
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter  
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ḥkṣhā-vad dravya-rūpa eva  
pariṇāmaḥ, svacchatayā 'rthā-'kāraṭo-'dgrāhī nirmala-vastra-vad iti sid-  
dham.

10

« nanv evaṃ vṛttināṃ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu  
vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu  
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yam ṣabdaḥ. 15  
jīvanam ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity  
Anuṣāsanāt; < vāigya-vṛttiḥ >, < ḡudra-vṛttir > ity-ādi-vyavahārāc ca. tatra  
yathā dravya-rūpayā vṛtṭyā buddhir jīvati, tathe 'cchā-'dibhir api 'ti te 'pi  
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi ḡravaṇāt kadā-cil loka-viṣeṣa-bhedena 20  
ḡruti-vyavasthā ḡaṅkyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahaṅkāra-'tirikto-  
'pādānakatvaṃ, kiṃ tv asmad-ādīnāṃ bhūr-loka-sthānāṃ iva sarveṣāṃ evā  
'haṅkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ḡarīrasya saṃcāra- 25  
mātra-ḡravaṇād ity arthaḥ.

« nanv evaṃ bhāutikatva-ḡrutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe  
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30  
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṅkāraḥ cakṣur-ādī-'ndriyāṇi  
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir  
bhavatī 'ti. “annamayam hi, sāumya, mana” ity-ādi-ḡrutis tad-ukta-yuktiḡ  
cā 'tra pramāṇam.

sthūla-ḡarīra-gataṃ viṣeṣam prasaṅgād avadhārayati:

35

ūṣmajā-'ṇḡaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikam ce 'ti  
na niyamaḥ. 111.



“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam  
jīva-jam udbhij-jam” iti śrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāiḍidhyam  
prāyikā-'bhiprāyeṇo 'ktaṃ, na tu niyamaḥ; yata ūṣma-jā-'di ṣaḍvidham  
eva ṣarīram bhavati 'ty arthaḥ. tatro 'ṣma-jā dandaṣūkā-'dayaḥ; aṇḍa-jāḥ  
5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ;  
saṃkalpa-jāḥ Sanakā-'dayaḥ; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā  
Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va  
prasaṅgena viṣiṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāraṇyāt. tad-vyapadeṣaḥ  
pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāraṇyāt, ādhikyā-'dibhir  
utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat,  
indriyāṇāṃ bhāutikatva-vad upaṣṭambakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.»  
tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ.  
113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇā-'navasthānenā  
20 'nvaya-vyatirekābhyāṃ indriyāṇāṃ çakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-  
'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-  
vियoge na tiṣṭhati; ato mṛta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo  
dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad-  
25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-  
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya  
nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve çukra-çonitayoḥ pūti-  
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-  
vyāpāra-viṣeṣāṇāṃ prāṇo dehasya nimitta-kāraṇaṃ, dhārakatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na  
prāṇiṇaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce »  
'ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaḥ cetanasyāi 'kāntāt  
sākṣān nā 'sti, kiṃ tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājñāḥ pura-nirmāṇa



ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvaṁ sāksāt, puruṣasyā 'dhiṣṭhātṛtvaṁ tu prāṇa-saṁyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'di-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṁyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asampraññātā-'vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṁse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāṁ upaçānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāmittikatvā-'bhāvāt, sphaṭikasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṁsāyām ivāi 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyakte nānā-'kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṁ ca cin-nabhaḥ;

vṛtti-çūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.

30

caḥṣu rūpa-vat pumso drçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'stī 'ty atah pūrṇaḥ pumāns tadā.

«tarhi kaḥ susupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

dvayoh sabijam, anyatra tad-dhatih. 117.

dvayoh samādhi-susuptyoh sabijam bandha-bīja-sahitam brahmatvam; 35 anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-



sthānāt, na tu cetaneṣu; puruṣe ca teṣām apratibimbanād iti. jāgrad-ādy-avasthāyām tu buddhi-vṛtti-pratibimba-vaṣād āupādhiko bandha ity asakṛd āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja uktaḥ; atra katham sabīja ucyata?» iti cen, na; asamprajñāte krameṇa  
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-vāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumānam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaḥ citta-gatād rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādisadṛçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kāuñṭhyād arthā-'kārā vṛttih samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti. tatrā 'ha:

vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya  
20 pradhāna-bādhakatvam. 119.

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavatī 'ty arthaḥ. balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunṭhām karotī 'ti  
25 bhāvah.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam bhogam utpādyai 'va pūrva-saṃskāra-nāçāt; saṃskāra-'ntarasya ca jñāna-  
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-bhedā, bahu-kalpanā-prasakteḥ. 120.

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras tac-çarīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad  
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-



cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 5  
tṛṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-  
vat. 121.

na < bāhya-jñānam yatrā 'sti, tad eva ṣarīram > iti niyamaḥ; kiṃ tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktr-bhogā-'yatanatvam ṣarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutih " asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyati " 'ty-ādir iti.

" na bāhya-buddhi-niyama " ity aṅṣasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

" ṣarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,  
vācīkāih pakṣi-mṛgatām, mānasāir antya-jātītām "

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvam, vāiṣiṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti-yogyatvam jīvasya. kutaḥ?  
vāiṣiṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25  
ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāram darṣayan deha-trāividhyam āha :  
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-  
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30  
deha-vibhāgaḥ: karmadeha-bhoga-deho-'bhayadehā itī 'ty arthaḥ. tatra  
karma-dehaḥ parama-rṣiṇām, bhoga-deha Indra-'dīnām sthāvarā-'dīnām co,  
'bhaya-deho rāja-rṣiṇām itī. atra prādhānyena tridhā vibhāgaḥ; anyathā  
sarvasyāi 'va bhoga-dehatvā-'patteḥ.



caturtham api ṣarīram āha :

na kimcid apy anuṣayinaḥ. 125.

“vidyād anuṣayaṃ dveṣe paṣcāttāpā-nubandhayaḥ”

5 iti vākyād anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na  
kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-  
ratā-dīnām; teṣām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-bhāvasya sthāpanāya parā-bhyupagataṃ jñāne-ccā-  
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahnī-vat. 126.

10 buddhir atrā 'dhyavasāyā-khyā vṛttiḥ. tathā ca jñāne-ccākrty-  
ādīnām āṣraya-viṣeṣe parāir īṣvaro-pādhitayā 'bhyupagate 'pi nityatvam  
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṃ eva buddhī-ccā-dīnām  
anītyatvā-numānāt; yathā lāukika-vahnī-dṛṣṭāntenā 'varaṇa-tejaso 'py  
anītyatvā-numānam ity arthaḥ.

15 āstām tāvaj jñāne-ccā-der nityatvam; tad-āṣraya īṣvaro-pādhir evā  
'siddha, īṣvarasyā 'siddher ity āha :

āṣrayā-'siddheḥ ca. 127.

sugamam.

« nanv evam brahmā-ndā-di-sarjana-samarthaṃ sarvajñatvā-dikam  
20 katham janyam sambhavyetā 'pi; loke tapa-ādibhir evam āiṣvarya-darṣa-  
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-di-siddhi-van nā 'palapaniyāḥ. 128.

āuśadhā-di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-di-siddhayaḥ srṣṭy-  
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-dṛṣṭeḥ sāmhatye 'pi ca — sām-  
hatye 'pi ca. 129.

sāmhatā-bhāvā-vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;  
vibhāga-kāle pratyekam cāitanyā-dṛṣṭeḥ ity arthaḥ. tṛtīyā-dhyāye ce  
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na  
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-rtha-bhāṣiṇo ye ku-vādināḥ,  
pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

35 iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-  
nirjaya-dhyāyaḥ pañcamah.



adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratijñāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhya 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyānām asaṃdigdhā-viparyasto dṛḍha-taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty- 5 ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sādhana-bhāvāt. 1.

⟨jānāmī⟩ 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātraṃ kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-numānā-gamāḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasya 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kṛtam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāḥ ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-ecchā-sukhā-dīnām ajñāta-sattā-svīkāre teṣv api ghaṭā-dāv iva saṃṣayā-di-prasaṅgād ⟨ahaṃ jānāmi na vā, sukhī na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātavāt tad-draṣṭā cetano 'pariṇāmī 'ty āyatam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā- 25 'dikam api pūrvo-ktaṃ vāidharmya-jātam bodhyam.

ṣaṣṭhi-vyapadeṣād api. 3.

⟨mame 'daṃ ṣarīram, mame 'yam buddhir⟩ ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chiraḥ? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

saṃastā-vayavebhyas tvam prthag-bhūya vyavasthitāḥ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārthive ” 'ti.

na ca «sthūlo 'ham⟩ ity-ādir api vidvad-vyapadeṣo 'stī 'ti vācyam; 35 ṣrutya bādhitatayā ⟨mamā 'tmā Bhādrasena⟩ iti-vad gāṇatvenāi 'va tad-upapatter iti.



«nanu <puruṣasya cāitanyam, Rāhoḥ ḡiraḥ, ḡilā-putrasya ḡarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na ḡilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- <ḡilā-putrasya ḡarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.  
 5 ḡilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;  
 <mama ḡarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā  
 eva ḡrutya-ādi-pramāṇair bādhād ity arthaḥ. yas tu ḡāstreṣu mama-kāra-  
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-  
 para eve 'ti bhāvah. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-  
 10 grāhaka-māna-bādhah; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-  
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena  
 na sā puruṣārtha» iti. tatrā 'ha:

yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ.  
 6.

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā  
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-  
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi  
 duḥkha-dveṣo duḥkha-nivṛtṭāv eve 'echām janayatī 'ti na tulyā-'ya-vyaya-  
 tvam iti. tad uktam:

- 25 “abhyarthanā-bhaṅga-bhayena sādthur  
 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-  
 doṣa-vaḡād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛtṭir eva puru-  
 ṣārtha ity āha:

- 30 kutrā-'pi ko-'pi sukhī 'ti. 7.

ananta-tṛṇa-vṛkṣa-paḡu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-  
 devā-'dir eva sukhī bhavatī 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-samprktā-'nna-vad  
 vicārakāṇām heyam eve 'ty āha:

- 35 tad api duḥkha-ḡabalam iti duḥkha-pakṣe niḡkṣipante vi-  
 vecakāḥ. 8.



tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miṣṛitaṃ ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktaṃ Yoga-sūtreṇa: "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṃsāṃ vastu, Māitreya, jāyate, 5  
tad eva duḥkha-vṛkṣasya bījatvaṃ upagacchatī" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvaṃ iti cen, na, dvāividhyāt.

9.

10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṃ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyāṃ ity arthaḥ. <sukhī syām> <duḥkhī na syām> iti hi pṛthag eva lokānāṃ prārthanā dr̥ṣyata iti.

ṣaṅkate:

15

nirguṇatvaṃ ātmano, 'saṅgatvā-'di-ṣṛuteḥ. 10.

«nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-ḡṇyatvaṃ nityaṃ eva siddham; asaṅgatva-ṣṛuteḥ, vikāra-hetu-samyogā-'bhāva-ḡraṇāt; taṃ vinā ca guṇā-'khyā-vikāra-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgaṃ vinā 20  
svayaṃ eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,  
tad dravyaṃ eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;  
svayaṃ moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-ḡatāir apī" » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekāṭ. 11.

30

sukha-duḥkhā-'di-guṇānāṃ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-samyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditāṃ, "nimittatvaṃ avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityaṃ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35  
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.



«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»  
ity ākāṅkṣāyām āha:

**anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.**

agr̥hītā-saṃsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-  
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā  
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā  
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-  
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṃ cā 'viveko vṛtti-  
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty ataḥ puruṣasya  
10 bandha-prayojaka iti prāg evo 'ktaṃ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād» iti. tatrā 'ha:

**na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.**

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṃ tu pravāha-rūpeṇā  
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity  
15 arthaḥ.

bandha-kāraṇam uktevā mokṣa-kāraṇam āha:

**pratiniyata-kāraṇa-nāḥyatvam asya, dhvānta-vat. 14.**

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṃ  
yan nāḥa-kāraṇaṃ vivekas, tan-nāḥyatvaṃ, tamo-vat; andhakāro hi prati-  
20 niyatenā 'lokenāi 'va nāḥyate, nā 'nya-sāadhanene 'ty arthaḥ. tad uktaṃ  
Viṣṇupurāṇe:

“andhaṃ tama ivā 'jñānaṃ, dīpa-vac ce 'ndriyo-'dbhavam;  
yathā sūryas tathā jñānaṃ, yad, vipra-rṣe, viveka-jam” iti.

vivekenāi 'vā 'viveko nāḥyata iti pratiniyamasya grāhakam apy āha:

**25 atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣv  
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṃ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṃ  
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-  
30 ābhyām eva siddhaḥ. gravaṇa-manana-nididhyāsana-rūpaṃ eva kāraṇaṃ,  
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-  
'ktaṃ smārayati:

**prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.**

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṃ sugamam.



« nanu mukter api kāryatayā vināṣā-'pattyā punar-bandhaḥ syād » iti.  
tatrā 'ha :

**na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.**

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāḥ nā 'sti; "na sa punar  
āvartata" iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 5  
uccaye.

**apuruṣārthatvam anyathā. 18.**

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru-  
ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha:

10

**aviṣeṣā-'pattir ubhayoḥ. 19.**

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhāyor viṣeṣo na syāt.  
tataḥ cā 'puruṣārthatvam ity arthaḥ.

« nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvaṁ  
katham ucyate? » tatrā 'ha:

15

**muktir antarāya-dhvaster na paraḥ. 20.**

vakṣyamānā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity  
arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam  
raktatvaṁ ṣāuklyā-'varaka-rūpaṁ vighna-mātram, na tu japo-'padhānena  
ṣāuklyam naḥyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20  
khasyā 'tmano buddhy-upādhikam duḥkha-pratibimbam tad-āvaraka-rūpaṁ  
vighna-mātram, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca  
naḥyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity  
avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25  
pratipādaka-ṣrutya-ādi-virodha » ity ata āha:

**tatrā 'py avirodhaḥ. 21.**

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha  
ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitau, na tu duḥkha-  
bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity atah 30  
pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā  
'ntarāya-dhvaṁsaḥ; tādrṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṁsa-mātram cen muktis, tarhi ṣravaṇa-mātreṇai  
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmikara-siddhi-vad » iti.  
tatrā 'ha:

35

**adhikāri-trāividhyān na niyamaḥ. 22.**



uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-  
5 jananā-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:  
dārḍhyā-'rtham uttaraeṣām. 23.

ṣravaṇād uttaraeṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṃsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāṇy āha:

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 dhyānam nirviṣayam manaḥ. 25.

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedena kāraṇa-ṣabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

«nanu yogā-'yogayoh puruṣasyāi 'karūpyāt kim yogene?» 'ty āṣaṅkya  
20 samādhatte:

ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-  
ṣeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-  
25 prāyam.

«nanu niḥsaṅge katham uparāgaḥ?» tatrā 'ha:

niḥsaṅge 'py uparāgo 'vivekāt. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavatī 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-  
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti:

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣṭād uparāgā-'bhimāna-mātram <raktaḥ sphaṭika> iti, tathāi 'va buddhi-puru-  
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṣṭād uparāgā-'bhimāno



'viveka-vaṣād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,  
dṛçyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5  
'ntarāyaḥ; tasya ca dhvaṇsaḥ citta-layāt; so 'pi ca citta-vṛtti-nirodhā-  
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṇso bhavati  
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānam nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-  
ṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

**dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.**

samādhi-dvārā dhyānam yogasya kāraṇam, dhyānasya ca kāraṇam  
dhāraṇā, tasyāç ca kāraṇam abhyāsaḥ citta-sthāirya-sādhanā-'nuṣṭhānam,  
abhyāsasyā 'pi kāraṇam viṣaya-vāirāgyam, tasyā 'pi doṣa-darçana-yama-  
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15  
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-  
dham dvāram darçayati:

**laya-vikṣepayor vyāvṛtṭye 'ty ācāryaḥ. 30.**

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteḥ ca nivṛtṭyā 20  
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā  
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaḥ  
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam  
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-sannidhimattayā 25  
yathā-yathā bhaved buddhir ātmā tadvad ihe 'śyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva  
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṇsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

**na sthāna-niyamaç, citta-prasādāt. 31.**

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-  
niyama ity arthaḥ. çāstre tv āutsargikā-'bhīprāyenāi 'vā 'ranya-giri-guhā-  
'di-sthānam yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi  
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35  
upasaṃharati:



prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣraṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ  
sidhyatī 'ty arthaḥ.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

5 nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoḥ abhāvāt puru-  
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

«nanu “bahvīḥ prajāḥ puruṣāt samprasūtā” ity-ādi-ṣruteḥ puruṣasya  
kāraṇatvā-'vagamād vivartā-'di-vādā āṣṛaṇīyā?» ity āṣaṅkyā 'ha:

10 ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā  
ity atas tad-abhyupagantīnāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-  
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-  
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ  
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣrutayaḥ ca ṣakti-ṣaktimad-  
abhedeno 'pāsanā-'rthā eva; “ajām ekām” ity-ādi-ṣṛutibhiḥ pradhāna-  
kāraṇatā-siddheḥ. yadi cā 'kāṣyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad  
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va  
pratiṣedhād iti.

20 «sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt  
katham prakṛteḥ sarvo-'pādānatvam?» tatrā 'ha:

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād  
upādānatvam akṣatam; yathā 'ñkurā-'di-dvāra-katve 'pi sthāvarā-'diṣu  
25 pāṛthivā-'dy-aṇūnāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha:

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;  
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-  
30 tam.

«nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti  
vaktavyam?» tatrā 'hā:

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svīkāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvāḥ pāṛthivā-'dy-  
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. «nanu triguṇā-'tmaka-pradhānasyā 'nyo-



'nya-saṃyogā-rthaṃ ṣṛuṭi-smṛtiṣu kriyā kṣobhā-khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-bhāva» ity ācāṅkya pariharati: gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pṛthivā-dy-aṇūnām ity arthaḥ.

5

«nanu pṛthivy-ādīnām navānām eva dravyānām darṣanāt katham pṛthivītvā-di-ṣūnyam pradhānā-khyam dravyam ghaṭeta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam; saṃyoga-vibhāga-pariṇāmā-dibhir dravyatva-siddher» iti. tatrā 'ha:

prasiddhā-dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-ṣṛavaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

«kim sattvā-dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-dhāra-bhūtā prakṛtir?» iti saṃśaye 'vadhārayati:

15

sattvā-dīnām a-tad-dharmatvaṃ, tad-rūpatvāt. 39.

sattvā-di-guṇānām prakṛti-dharmatvaṃ nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuṭi-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāśasya vāyu-20 vat saṃyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter dravyā-ntara-saṅgam vinā vicitra-guṇa-trayo-tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-nāucityam ca. antye nityebhya eva sattvā-dibhyo 'nyo-nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyaṃ iti. sattvā-dīnām prakṛti-kāryatvā-di-vacanāni cā 'nṛcataḥ 25 prakāśā-di-kāryo-'pahitātayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-tpattim iti.

«nanv evam aṣṭāvinṣati-tattva-pratipādaka-gāstra-virodha» iti cen, na; tatra prakṛti-dharmānām sukhā-dīnām vaiṣeṣika-guṇānām pṛthak-tattvā-bhyupagamena tattvānām aṣṭāvinṣati-saṃkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram itthaṃ vyākhyeyam: sattvā-dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-di-rūpatvāt,

“sattvaṃ rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām pṛthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-diṣu prakṛti-kāryatvā-di-vākyānām avirodhaḥ. tatra sāmānyā-vasthaṃ sattvaṃ aṇu-tulyam vāiṣamānyā-vastha-



sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamaṣī api.

pradhāna-pravṛtteḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkuma-  
5 vahana-vat. 40.

tr̥tīyā-'dhyāya-sthe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-  
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

«nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-  
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate.» tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-  
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ  
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty  
arthah. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āgayaṇa tat-kāraṇatvam  
pradhānasya na pṛthag vicāritam.

«nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt.»  
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoh pradhānasya tat-puruṣā-  
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā  
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ  
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi  
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.  
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt.» tatrā 'ha :

nā 'nyo-'pasarpaṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpaṇe  
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ  
svo-'pādhi-saṃyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.  
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-dhetoh  
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.



« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitaṃ » ity āṇkya 'ha:

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”  
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 5  
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha:  
upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svikriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10  
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇkya-  
kāyām āha:

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgikṛtābhyām advāita-pramāṇasya 15  
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha:  
dvābhyām apy avirodhān na pūrvam uttaram ca sādha-kā-  
'bhāvāt. 48.

dvābhyām apy aṅgikṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20  
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgikārāt;  
vikārasyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.  
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā  
'smad-virodha » ity āṇkya dūṣaṇā-'ntaram āha: “uttaram ce” 'ty-ādinā.  
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25  
ṇasyā-'bhāvāt. tad-aṅgikāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha:  
prakāṣatas tat-siddhāu karma-karṭṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity  
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30  
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu  
buddhi-vṛtṭy-ākhyā-pramāṇā-'ṅgikārāt tad-dvārā pratibimba-rūpasya svasya  
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-  
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛutis tv  
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā. 35



« nanu nā 'sti karma-karṭṭvirodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vaiṣeṣikānāṃ sva-niṣṭha-jñāna-dvārā svasya svayam viśaya » iti. tatrā 'ha :

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-diṣv iva nā 'sti, kiṃ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “< idam tad > iti nirdeṣṭum guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṃś ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā satī hi tasyā 'jñeyatvena sādha-kā-'bhāva-rūpam bādhakam pareṣu 'panyāsa-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ ? » tatrā 'ha :

na ṣruti-virodho, rāgiṇāṃ vāirāgyāya tat-siddheḥ. 51.

advāita-ṣruti-virodhas tu nā 'sti ; rāgiṇāṃ puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sādhanaṭ ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-  
20 tantra-phalā-'ntarā-'gravaṇāt. tac ca vāirāgyam sad-advāitenāi 'vo 'papad-yate, sattvam ca kūṭasthatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnām asatyatvam loke dṛṣṭam. tac ca mahad-ādi-prapañca nā 'sti ; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt ;  
30 “yathā-pūrvam akalpayad” ity-ādi-gravaṇāt. « nanu “ne 'ha nānā 'sti kiṃ-cane” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha : “bādhakā-'bhāvād” iti. ayam bhāvaḥ : “ne 'ha nānā 'sti kiṃ-cane” 'ty-ādi-ṣrutayo yāḥ parāiḥ prapañca-bādhakata-  
35 na tu prapañcā-'tyanta-tucchatā-parāḥ ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdihyata iti. tasmād ātmā-'vighātakatayā ṣrutayo



na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktaṃ kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇaṃ vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikāraṇām atyanta-tucchatvaṃ siddhaṃ, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāḥ cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāḥ ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalaṃ vartamāna-daṣāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

**prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.**

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavati 'ty arthaḥ. 20

kartṛtva-bhokṛtvayor vāiyadhikaraṇye 'pi vyavasthām upapādayati sūtrābhyām:

**ahamkāraḥ kartā, na puruṣaḥ. 54.**

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhi- 25 māno-'ttaram eva prāyaḥ pravṛtti-darṣanāt; na tu puruṣo, 'parināmitvād ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktaṃ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

**cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.**

ahamkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahamkārasya samhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahamkāreṇā 'sañjitaṃ tasyāḥ cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttiṃ karoti, tasyā 'hamkārasya karma tasyā 'tmāna ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āṣayaḥ.



karṣakā'di-dvāratva-vad ity arthaḥ. ataḥ svā-ṛaya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ ṣukrā-diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghatakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvāratvam; 10 hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣata-bhāgasya ṣatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyah, sa cā 'nantyāya kalpata”

15

iti ṣṛuṭi-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'ṣvara-pratiṣedhāt puruṣāṇām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi ṣāstriyo 'nupapanna » iti. tad idam āṣaṅkā-dvayam apahartum āha:

viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam; tac cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmānyā-'tiṣaya-prāṇa-dhāraṇayor darṣanāt, tac-chūnyānam ca citta-vṛtti-nirodhasyāi 'va darṣanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25 'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭasya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam; sāksāt-30 kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-puraskāreṇa vivekā-'nupapatteḥ ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh  
bhavet, tadā, muni-ṣreṣṭhāḥ, pāṇa-cchedo bhaviṣyati.  
ātmanam dvividham prāhuḥ parā-'para-vibhedataḥ;  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35



Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-'kte kāraṇam darṣayati:

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 «nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt?» tatrā 'ha:

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānām jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

10 «nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānām ṣṛavaṇa-mananā-'di-paramparayā prāyaḥ jñāna-siddhāu satyām vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati:

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāśasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ:

“ghaṭa-samvṛtam ākāśam nīyamāne ghaṭe yathā,  
ghaṭo nīyeta, nā 'kāśam, tadvaj jīvo nabho-'pama” iti.

25 “bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat prapañcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

30 «nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-nirmāṇam bhavatu.» tatrā 'ha:

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bījā-'sambaddhānām jalā-'dīnām aṅkuro-'tpattāu



karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adrṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghatakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adrṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam; 10 hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkarana-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyah, sa cā 'nantyāya kalpata”

15

iti çruti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'çvara-pratiṣedhāt puruṣāṇām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çās-trīyo 'nupapanna » iti. tad idam āçāṅkā-dvayam apahartum āha:

viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattiyā jīvatvam prāṇitvam; tac cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25 'ntaḥkarana-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkarano-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam; sāksāt-30 kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-puraskāreṇa vivekā-'nupapatteç ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh  
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cehedo bhaviṣyati.  
ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ;  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35



ity-ādi-vākya-ṣato-'kto jīvātma-paramātma-vibhāga eva pradarśitaḥ. tatra jīvātāyām ahaṁkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahaṁkārayor eva tad-itarām jagat kāryam, ne 'ṣvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'ṣvaratva-lābhāya pratipāda-  
5 yiṣyati. tatrā 'dāv ahaṁkāra-kāryam āha:

ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'ṣvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-  
niṣpattir bhavati; tādr̥ṣa-balasyā 'haṁkāra-kāryatvāt; anaham-kṛteṣu tat-  
10 sāmāthyā-'darśanāt. na tu vāiṣeṣikā-'dy-uktā-'nahamkṛta-parama-'ṣvarā-  
'dhīnā; anahamkṛta-sṛṣṭir nitye-'ṣvare ca pramāṇā-'bhāvād ity arthaḥ.  
"aham bahu syām, prajāyeye" 'ti hy ahaṁkāra-pūrvikāi 'va sṛṣṭiḥ grū-  
yate. tatrā 'ham-ṣabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena  
15 sūtreṇā 'haṁkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam  
gruti-smṛti-siddham api pratipāditam.

«nanu bhavatv ahaṁkāro 'nyeṣām kartā; ahaṁkārasya tu kaḥ kartā?» tatrā 'ha:

adr̥ṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaaktiḥ kāla-viṣeṣa-  
20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pra-  
saṅgāt, tathāi 'vā 'haṁkārah kāla-mātra-nimittād eva jāyate, na tu tasyā  
'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seṣvara-  
mate «kāryā-'bhivyaaktir apī 'ṣvareṇāi 'va kriyata» iti vaktuṁ ṣakyate;  
iṣvarasya vāiṣamyā-nāirghrnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'ṣvara-  
25 sya vāiṣamyā-'dikam seṣvarāiḥ parihartavyam. tac cet karme 'ṣvara  
evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvah.

mahato 'nyat. 66.

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam,  
tan mahat-tattvād eva bhavati; viṣuddha-sattvatayā 'bhimāna-kāraṇā-  
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiṣṭaya-jñāna-balāi-  
'ṣvaryāc ce 'ty arthaḥ. anena ca sūtreṇā mahat-tattvo-'pādhikam  
Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur  
mahān parama-'ṣvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra ṣāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'ṣyate;  
iṣvarā-'nabhyupagamāt. tatra ca kāraṇa-ṣabdaḥ sva-ṣakti-prakṛty-upā-



dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛtṭiḥ svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhokṣṭṛ-bhāvaḥ; sa ca prakṛti-pravṛtṭeḥ prāṇ nā 'stī» 'ty āṇāṅkāṃ pariharati:

karma-nimittatḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-  
'ṅkura-vat. 67.

yeṣāṃ sāmānyāi-'kādeḥinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhokṣṭṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikātve muk-  
tasya 'pi punar-bhogā-'patter iti. 10

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaṅkhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaṅkha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaḥ ca 15 pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabdhāvo 'viveka iti mate tu bijā-ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabdhāvyāi 'vā 'khila-bhoga-hetutvād iti.

līṅga-ṇarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu līṅga-ṇarīra-nimittakaḥ prakṛti-puruṣayor bhogyā-  
bhokṣṭṛ-bhāva ity āha; līṅga-ṇarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye līṅga-ṇarīraṃ nā 'sti, tathā 'pi tat-  
kāraṇam aviveka-karmā-'dikam pūrva-sargīya-līṅga-ṇarīra-janyam asti; tad-dvārā bijā-ṅkura-tulyatvaṃ svasvāmibhāva-līṅgaṇarīrayor ity ācāryaḥ. 20

ṇāstra-vākyā-'rtham upasaṃharati:

yad vā tad vā, tad-ucchittīḥ puruṣārthas—tad-ucchittīḥ puru-  
ṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor  
bhogyā-bhokṣṭṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche-  
daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-  
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥ-  
kha-sādhāraṇa-bhoga-nivṛtṭiḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-  
nivṛttir iti katham tatro 'ktasyā 'tro 'pasāmhāra?» iti cen, na; ṇabda-  
bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti  
sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa  
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama- 35



sūtre 'pi pratibimba-rūpenāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ṅgasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāiḥ  
ṣaṣṭhā-'dhyāye kṛtaḥ paṇḍitā vākyā-'rthaḥ co 'pasamhṛtaḥ.

tad idaṁ sāmkhya-ṣāstraṁ Kapila-mūrti bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṇṇad āha: «sāmkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāmkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loka 'smin mumukṣūṇāṁ dur-āṣayāt  
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darṣana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyai 'va sāmkhya-'padeṣ-  
ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-ṣabdo  
15 'gny-ākhyā-ṣakty-āveṣād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti ṣrī-Kṛṣṇa-vākye kāla-ṣakty-āveṣād eva kāla-ṣabdaḥ; anyathā viṣva-  
rūpa-pradarṣaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāmkhya-kulyāṁ samāpūrya Vedānta-mathitā-'mṛtāiḥ

20 Kapila-rṣir jñāna-yajña rṣin āpāyayat purā.

tad-vacaḥ-ṣraddhayā tasmin gurāu ca sthira-bhāvataḥ  
tat-prasāda-lavene 'daṁ tac-chāstraṁ vivṛtam mayā.

iti ṣrī-Vijñānabhikṣu-viracite Kāpila-sāmkhya-pravacanasya bhāṣye tantrā-  
'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāmkhya-pravacana-bhāṣyaṁ  
samāptam.



## APPENDIX I.

## VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA-PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Āuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 ( <i>that is page 1, line 16</i> ) 'smāt. 29 api ( <i>instead of eva</i> ). 210 'tmā-'kartṛtva-vittvas- yāi 'va. 11 manyamānaḥ ( <i>instead of</i> sa samānaḥ). 32,33 atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati. 34 vaḥ ( <i>instead of te</i> ). 45 dāitya. 510 prakarṣeṇā 'syām. 612,13 bhāvah ( <i>instead of vi-</i> bhāgaḥ). 714 sattve'nutapyamāne tad- ākārā-'nurodhāt puruṣo. 817 sattva-sambhavād ( <i>instead</i> of sattā-'sambhavād). 35 vā vasantam. 934 'dāv api vivekam eve. 1019 'padeṣa-gruter. 34 svābhāvikāyāpāyo. 112 abhāvo ( <i>instead of apāyo</i> ). 128 H. adds hi after na. 13 kāla-yoga. 15 H. omits ca. 34 uttaratra vakṣyamānam. 37 ced bandhane. 137 api tu sa eva bandhaḥ. 13 H. omits āḡu. 34 ātmani. 149 kartṛtva-mātram duḥ- khitvā.	1421,22 sva-sva-bhukta-vṛtti- vāsanā-vad ( <i>instead of</i> svatvam ca . . . -vat- tvam). 36 vaktavyatvād ( <i>instead of</i> uktatvād). 37 nityayoh ( <i>instead of vi-</i> bhvoh). 1512 H. adds anyat after vastu. 14 sāmṛttikaṁ, sāmṛttiḡ. 26 -yogāṅgānuṣṭhānā- 187 bandhā-'patter. 22,23 saṁskriyate. 197 H. adds iti ṣeṣaḥ after kṣanikatvam. 2012 H. adds vijñāna-mātram after bandho 'pi. 2126 sāmṛttikaṁ. 2215 viyad-gāmi mano. 2331 H. omits adṛṣṭena. 2418 vivekā-'khyā- ( <i>instead</i> of 'vivekā-'khyā-). 2524 -saṁyogasyāi ( <i>instead of</i> -saṅgasyāi). 268 heya-hetuḥ pratipāditāḥ. 32 viveka-nāçakatvaṁ ( <i>in-</i> stead of 'viveka-nāçaka- tvam). 37 evaṁ ca sati. 277 ce 'ttham ( <i>instead of cet</i> ). 35 H. omits 'py. 289 H. omits ca. 10 tathā ca.	2315,16 tat puruṣe vān-mātram sarvaṁ, sphaṭika- 19 H. omits sa. 2917,18 pramāṇāny upany- asyante. 304,5 'samhatā-'vasthe 'ti. 11 sāmānye 'ti. 25 tad-asaṁgraha-nyūnatā. 316 jñānam atho 'py artha. 11 āditya-maṇḍale. 24 tanmātrā ( <i>instead of</i> tanmātrās). 3615 'ty-ādi-kṣetrajñā- — pu- ruṣasya is missing. 3712 gāṇyo 'tpatti- 23 sarga-pralaya-dharmi- nam. 3917 vandhyatvam ( <i>instead of</i> āndhyatvam). 20 cittasya vṛttayas. 4123 karma-cito. 24 punya-cito. 37 tathā 'pi sā. 429 duḥkhā-'nivṛttir. 34 jñānasyā 'kṣayatvān na. 432 sāksāj-jñāno-'pāya. 13 H. omits tat pramānam. 17 tadā tū 'kte-'ndriya- 22 puruṣa-niṣṭha-bodhaḥ prame. 4413 H. omits ca. 477 jñeyatā-'bhidhānāya. 19 mahattva-rūpeṇa. 22 tathā cā'yaṁ jagaj-janaḥ.
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- 4812 cāi 'śām (*instead of te-śām*).  
 21-pratibimbasyāi 'vā'ntaḥ-karaṇo-  
 26 agni-yoga-viṣeṣa.  
 4938 H. *omits* vṛtti-rūpam.  
 5330 atha (*before sarvaṃ*).  
 34 pratiyogi-rūpatve.  
 5411 atyantā-'bhāvā-'ṅgikā-rāt.  
 13,14 H. *omits* nā 'yaṃ ghaṭo.  
 5511 ṣṛutiḥ.  
 12 ātmāi've (*instead of tama eve*).  
 13 ity-ādyā.  
 31 sthitā.  
 5734 ata (*instead of etad*).  
 5929 H. *omits* tu.  
 30 H. *omits* pratyekaṃ.  
 34 no 'papadyate.  
 6012 ce 'ti (*instead of ve 'ti*).  
 26 tu (*instead of tad*).  
 6417 caṇsadhvam (*instead of sambaddham*).  
 665 bhedo.  
 6 H. *omits* tasya.  
 31 niyamenā sva-gocara-vṛtti-  
 6731 ghaṭā-'kāṣā-vyavasthā.  
 685 H. *omits* tatra.  
 6912 jīvo na mriyate.  
 701 H. *omits* vā.  
 17,18 ṣaḍdā-gocare.  
 23 'khaṇḍatā-paṇa-kalpanā-yām.  
 7115 evam muktānām.  
 32 -pāramārthika-sattvenā 'nyan ne 'ti.  
 7224,25 sām-vṛttika-  
 25 'vidyakatāyāḥ.  
 32 H. *omits* apy.  
 7529 H. *omits* tasmād vā.  
 7618 pravartate (*instead of pravartata iti*).  
 36 tu (*instead of nu*). H. *omits* 'thā 'kāmayamāno.  
 771 H. *omits* niṣkāma āpta-kāma ātma-kāmo.  
 20 utpādye.
- 7814 H. *omits* devānām.  
 31-34 yathā kāraṇaṃ svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).  
 7920 tatrā.  
 25 api gantavyam.  
 807 iti gantavyam.  
 828 H. *omits* upasthasya hy upasthā-'ntaram.  
 9 yasye 'ndriyasya, and ucyate.  
 15 H. *omits* tu.  
 22 H. *omits* tu.  
 33 H. *omits* ca.  
 8411 sa (*instead of sama*).  
 15 H. *omits* asmin.  
 27 nirāsyatvāt.  
 8629 cintā vṛttir as two separate words.  
 8825 pūrva-sargiya-kāraṇāir evo.  
 8919 H. *omits* iti.  
 33 caturtha-sūtra-  
 901 prayujyate (*instead of sa yujyate*).  
 9131 vāsanā-bhūta-sūkṣmaṃ.  
 9213 sāva-yavasyo.  
 18 'nukrāmati, prāṇam anukrāmantam.  
 18,19 H. *omits* sarve prāṇā anūkrāmantī.  
 19 evā 'vakrāmatī.  
 9325 mādakatā ṣaktiḥ.  
 9427 'nuṣṭhānaṃ ṣṛutiṣv aṅgā-; and abhy (*instead of apy*).  
 9734 vighāte.  
 9830 'bhihitā (*instead of 'bhi-matā*).  
 991 tuṣṭir between kālā-'khyā and ogha.  
 10013 buddhir.  
 10127 H. *omits* sā.  
 1027 karmaṇe 'ti, and niṣik-tam.  
 14 sūtra-dvayam idaṃ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).  
 17 tadā (*instead of ta-thā*).
- 10223 vibhur aṇute (*instead of vijugupsate*).  
 25 vikriyate (*instead of avikriyāḥ*).  
 10318 athāi 'ko.  
 31 parārthataḥ (*instead of parārtham svataḥ*).  
 10418 H. *omits* kāivalyam.  
 20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttiyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'ṣa doṣa iti vācyam; mukta-puruṣo-'pakara-ṇāir api pṛthivy-ādibhir anyasya bhogyā-sṛṣṭi-darṣanād iti.» tatrā 'ha (*instead of eka-puruṣān . . . darṣayati*).  
 22 na virajyate prabuddha-rajju-tattvasyāi 'vo.  
 24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānaṃ nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kiṃ tu tam prati sṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā-'dikaṃ na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parāṇ-mukhataḥ*).  
 33 H. *omits* kiṃ tu.  
 1052 H. *omits* ca.  
 4 H. *omits* 'pi.  
 14 rūpa.  
 20 H. *omits* prakṛteḥ.  
 24 muktā.  
 1062 H. *omits* āñjasyena.  
 3 H. *omits* paṇu-vat.  
 9 H. *omits* 'py.  
 11 tatra kāiḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).  
 16 H. *omits* sva.  
 29 duḥkha-sambandhaḥ.



- 1074 avyaktā-'dya.  
10 asanniṣṭhaṁ (*instead of* anityaṁ ca).  
18 ato 'ntarā (*instead of* antarā-'ntarā).  
1086 grutiḥ ca.  
10 loko.  
20 H. *omits* yathā.  
32 'vidyā-saṁskāra-leṣasya sattā.  
1094 H. *omits* vedānti-bruvo.  
9 kṛta-kṛtyatā.  
23 paripūrṇa-cinmātreṇā.  
1101 jagat (*instead of* bhavet).  
2 bhavet (*instead of* jagat).  
13 'ntarenā 'ha.  
23 ca (*after* viraktasya).  
1111 nirlvayinī-vat.  
16 H. *omits* iti.  
26 āḡā vāi vaḡya-virase *as three separate words*.  
1125 cā 'rthe sukhā.  
11 H. *omits* iti.  
13 aṅgato (*instead of* ukte).  
23 jñānam.  
28 hīyata.  
34 H. *omits* cec.  
35 yogino (*instead of* jñāna-sādhanaṁ).  
1138,9 *are missing in H*.  
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-smṛtibhyaḥ ca (*instead of* 'ty-ādy- . . . -vākye-bhyaḥ).  
12 dhāraṇa.  
13-15 *are missing in H*.  
31,32 bhrāntatva-gruter (*instead of* vivekā-'bhāva-gruter).  
1141 tac-chabdeno 'kto-'cya-mānayoh.  
3 H. *omits* kṛta-kṛtyatām . . . pradarṣayan.  
15 tad vāi.  
1165 saṅge (*instead of* paṇḍā).  
7 tathā 'rdha-saṁkhyā.  
10 H. *omits* ity-ādinā.  
11621-23 H. *omits* tad uktāṁ . . . kṣama" iti.  
31 puruṣārthatā-siddhyā.  
11722 iḡvarā-'dhiṣṭhātṛtve.  
11812-14 H. *omits* iccho-'tpatty . . . ce'cchā-'dir iti.  
17 ḡaktitvena (*instead of* dharmatvena).  
26 cec cetanāi-'ḡvaryaṁ.  
33 iti tatrā 'ha.  
11931 'dhikāra-hetu-.  
1203 H. *adds* apy *before* anavasthā.  
8 āvidyāki.  
1212 H. *omits* jñāna-nāḡyā.  
15 H. *omits* lāukika.  
23,24 līṅgam (*instead of* arthā-'patti-rūpam pramānam).  
24,25 niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.  
12315 dhūmasyā 'pi.  
1253-5 H. *omits* siddha-viveka- . . . tad-vāiyarthyam.  
12613-15 H. *omits* na cā . . . pravṛtṭeḥ.  
22,23 tasyābādha-'dir *as one word*.  
24 H. *omits* ata.  
32 niḡvasitam.  
12724 pratiṣedho-'papattir.  
26 cā 'nirvacaniyam, tādrḡasyā 'pi bhānam.  
28-36 H. *omits* yā tu . . . proktam iti.  
1283-17 anyad vastv anyā-rūpeṇa bhāsata ity api na yuktāṁ, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nr-ḡrṅga-tulyatvam anyathā-ḡabdeno 'cyate, 'tha ca tasya bhānam ucyata iti sva-vaca eva vyāhatam; asato bhānā-'sambhavyā 'nyathā-khyāti-vāidibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattāyā bhānā-'prajojakatvam iti bhāvah. na ca «sarvatrā 'sato bhāne sāmagrī na sambhavati saṁnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyata» iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhavad iti.  
12823,24 paṭā-'diḡu (*instead of* ḡukty-ādāu . . . sphatikā-'diḡu vā).  
1291-3 *are missing in H*.  
13-15 H. *omits* eko ḡhaṭa . . . 'sambhavāc ca.  
20-22 H. *omits* yathā-katham-cid . . . sāmyād iti.  
33 utpattiḥ pratiter.  
1301 yady anāḡatā-'vasthā-.  
5 H. *omits* ḡabdeṣv iva ḡhaṭā-'diḡv api.  
13,14 H. *omits* āupādhika . . . 'ktatvāt.  
25 ḡiṣya-buddhi-vāḡadyāyā.  
1314 ekātma-vādinām.  
5 nā 'tmā 'vidyā.  
11-15 H. *omits* avidyāyā . . . mano-dharmatvād iti.  
16-23 yadi cā 'vidyā dravyarūpā puruṣā-'ḡritā ga-gane vāyuvad iṣyate, tadā 'tmā-'dvāita-hāniḡ. tathā prakṛtir eva se 'ti siddha-sādhanaṁ ca. tādrḡam cā 'vibhāḡenā (*instead of* Brahma-mīmāṇsāyām . . . avibhāḡenā).  
24 H. *adds* brahma *after* 'dvitīyam.  
27 jñānamayo 'py artha.  
37 H. *adds* satyam *after* tatra.  
13212-14 H. *omits* niṣedha-gruter . . . prasaṅgād.  
17-19 H. *omits* ḡuṇaḡ . . . bhāvah.  
29 antaḡkaraṇo-'papatteḥ.



- 1333 sakriyatva-siddher na.  
13 mana-ādikam (*instead of*  
buddhy-ādikam).  
19 bhogino.  
20 bhoginaḥ.  
24 ca vibhāga-mātreṇā.  
30-35 H. omits ānandā-'bhi-  
vyaktiḥ . . . eve 'ti dik.  
13432 is missing in H.  
1357,8 pūrvaṁ cāi 'tad vyā-  
khyātam (*instead of* pūrvaṁ  
. . . -uktyam).  
11 muktiḥ (*instead of* -iḥ ca).  
15 H. omits tathā . . . -tvād.  
13616,17 vyaṅgya-gandhā-'der  
(*instead of* vyakta- . . .  
vyakta-gandhā-'der).  
1377 H. omits 'py asthiratve.  
30-32 H. omits sādṛṣyasya  
. . . -padam iti.  
1381-3 ghaṭā-'di-vyaktinām  
sādṛṣyam astu (*instead*  
*of* ghaṭa-vyaktinām . . .  
sāmānyena).  
1398-13 H. omits kiṁ ca . . .  
-abhāvād iti.  
20 H. omits kevalam.  
23 dvitīyā-'dhyāye.  
24 atrā 'para-pakṣam (*in-*  
*stead of* teṣv atra para-  
pakṣam).  
1402,3 citrā-'di-vaḍ gamanā-  
'bhāvasya (*instead of*  
citrā-'di-val . . . 'nupa-  
patteḥ).  
13 H. omits svā-'ṣṭraya.  
14116 jīva-bala-.  
32 sambhavanti (*instead of*  
bhavanti), and pārthivo-  
'paṣṭambhena (*instead of*  
pārthive - 'ndhano - 'pa-  
ṣṭambhena).  
14213 H. adds atrā 'pi before  
ṣarīre, and omits tu.  
1432 H. omits tu.  
28 dhīr aṭantī saha vyaktyā  
cid aṭantīm praḍarṣayet.  
38 H. omits vāsanā.  
14413 rāgā - 'di - doṣa - vaṣṭād  
eva.  
14532,33 ubhaya-dehaḥ ca (*in-*  
*stead of* sthāvarā-'dīnām  
co, 'bhaya-deho).  
1463 dveṣam paṇḍātāpā-'nu-  
tāpayoḥ.  
4 H. omits 'tra.  
4,5 H. omits etat-traye na  
kiṁcid api.  
6 H. omits teṣām . . . -deha-  
tvād.  
16 H. adds ata before āha.  
14723 teṣām (*instead of*  
tāsām).  
25 adarṣanena saṁṣayā-'dy-  
āpatter (*instead of* adar-  
ṣanā-'patter).  
1487 H. omits ṣrutya-ādi-pra-  
māṇair.  
14920 saṁyogam (*instead of*  
saṅgam).  
15014 'nādi-bhāvasyo 'chedā-  
'nupapatter.  
32,33 prathama-pādo-'ktam.  
15119 javo- (*instead of*  
japo-).  
20 javā-.  
26 H. omits ata.  
15217,18 H. omits kīrya- . . .  
prayuktaḥ.  
32 and 33 javā three times.  
1532-4 H. omits tathā . . .  
guṇa iti.  
5 sa (*instead of* eṣa).  
28 H. omits sāksātkāra-  
dvārā.  
36 vicārayati.  
1544 H. omits nanu.  
15512 H. omits ātmā-'tiriktā-  
nām prthivy-ādīnām.  
13 tarka (*instead of* niyame  
bādhakam).  
18,19 H. omits lāghavā-'di-.  
15523-1562 is missing in H.  
1563 avadhārayati, niṣprayo-  
jana-pravṛtty-abhyupa-  
game mokṣā-'nupapatter  
iti (*instead of* upasaṁhar-  
ati).  
15712 āvidyakā.  
26 H. adds iti jitam nairāt-  
mya-vāḍibhir before ity  
arthah.  
1585 H. omits cid-rūpaḥ.  
15933 H. adds tathā ca before  
yo.  
16010 anāvṛttir iti gruteḥ.  
14 H. omits tal-loke jñāna-  
sya.  
25 H. adds sūtrābhyām after  
prapañcayati.  
1613 -rūpeṇā (*instead of* -rū-  
pasyā).  
5 'dṛṣṭasya (*instead of*  
'dṛṣṭa- . . . abhyupetya)  
6 H. omits tat.  
16 kalpyate.  
19 tām imām āgaṅkāṁ pari-  
hartum āha.  
21 jīva-bala- as one word.  
25-27 H. omits athavā . . .  
vyākhyeyāu.  
36 prokta ahaṁkāra-yuto.  
1623-5 mahad-ahamkārayoḥ  
kārya-bhedam pratipi-  
pādayiṣur ādāv (*instead*  
*of* mahad- . . . 'dāv).  
22-26 H. omits na ca . . . 'ti  
bhāvah.  
28 pālanā-'dikam.  
29 H. omits eva; -rāgā- (*in-*  
*stead of* -kāraṇa-).  
30,31 H. reads -prayoja-  
nakatvād ity arthah,  
omitting the intervening  
words.  
1633-5 aviveka-nimittakaḥ  
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'navasthā-'pattirity āgaṅ-  
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parihāraḥ sarva-vādi-sā-  
dhāraṇa ity āha.  
16332 H. omits tu.  
16411 janma-loke as one word.  
12 'tma-darṣanam.  
19 -kulyāḥ.



## APPENDIX II.

## INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the Aniruddhavṛtti. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deṣa*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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smaraṇa 251, 3712, 6619, 8010, 8623, 24, 8910, 11421, 13534.	svastha 8435, 38, 8510.	Hiraṇyagarbha 3315, 4811, 5637, 7811, 7916, 8026, 9019, 15829.
smāraṇa 14422.	sva-svāmi-bhāva 1226, 1423, 2433, 3437, 5129, 1634, 8, 14, 24.	hetu-garbha-viṣeṣaṇa 3927, 4521.
smṛti 1) <memory> 4314, 8429, 8623, 33.	svāpa 7224.	heya 525, 27, 28, 31, 78, 934, 157, 267, 8, 3214, 7411, 10114, 18, 10621, 22, 1113, 1156, 14834, 14937, 15823.
2) <tradition> 218, 49, 53, 21, 116, 19, 125, 29, 1316, 151, 2020, 215 <i>etc.</i>	svāpna 1522, 7222, 951, 15827.	
sraṣṭar 3911, 472, 8, 15, 16, 20, 32,	svābhāvika 938, 102, 3, 8, 9, 12, 27-29, 34, 249, 10, 7826, 9315, 19, 20, 1122, 12525, 1272, 13724, 27, 15032.	
	svābhāvya 6336, 15619.	
	svāmin 2422, 27, 3911, 13, 5113, 6312, 8523, 8715, 1056, 22, 14236, 1633.	



## APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,  
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,  
AND WITH INDICATION OF THEIR SOURCES.

*Synopsis of the Sources, with indication of the Abbreviations employed.*

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṃha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Bhṛhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praeṇa Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = Rgveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadha.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Tāitt. = Tāittiriya Upaniṣad.
Garuḍa Purāṇa.	TāittĀr. = Tāittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmāçāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārkaP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-



tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- |   |   |  |
|---|---|--|
| <p>11 = *Chānd. 6. 2. 1.<br/> 19 = Brh. 2. 4. 5; 4. 5. 6.<br/> 22,23 = ? Cf. 3514.<br/> 23,4 = Bhag. 3. 29.<br/> 10,11 = *Brh. 4. 3. 22.<br/> 11 = ?<br/> 11,12 = Brh. 4. 3. 7.<br/> 12,13 = *Brh. 4. 3. 16.<br/> 14,15 = Bhag. 3. 27.<br/> 16,17 = VP. 6. 7. 22.<br/> 34 = Bhag. 16. 8.<br/> 33,4 = Mbh. 12. 11676a<br/> + 11198a.<br/> 9-12 = Parāçara's Upani-<br/> rāṇa?<br/> 15,16 = *Mbh. 12. 7663b<br/> + 7664a.<br/> 20,21 = KP. ?<br/> 31 = BrS. 2. 1. 1.<br/> 34 = BrS. 1. 1. 1.<br/> 36 = *BrS. 2. 2. 1.<br/> 37,38 = YS. 1. 26.<br/> 45,6 = VP. 1. 17. 83.<br/> 12-32 = Padma Purāṇa?<br/> 37 = BrS. 2. 3. 43.<br/> 39 = *BrS. 4. 1. 3.<br/> 514,15 = *Mbh. 12. 11409b<br/> + 11410a.<br/> 18 = Çvet. 6. 13.<br/> 20 = Bhag. 2. 39.<br/> 34,35 = SS. 5. 1.<br/> 62,3 = SS. 6. 70.<br/> 21 = YS. 2. 16.<br/> 75 = Chānd. 7. 1. 3.<br/> 5,6 = *Kāth. 2. 12.<br/> 7,8 = SS. 1. 19.<br/> 13 = YS. 1. 4.<br/> 14,15 = YBh. 2. 17.<br/> 17,18 = SS. 2. 35.<br/> 22,23 = ? Cf. 4336.<br/> 33 = YBh. 1. 52 + 3. 49.<br/> 84,5 = Brh. 4. 5. 3.<br/> 24,25 = YS. 2. 15.<br/> 28,29 = Sāṃkhya - tattva-<br/> kāumudī, introd.<br/> to SK. 2.</p> | <p>34-36 = *Chānd. 8. 12. 1.<br/> 92 = RV. 8. 48. 3.<br/> 8 = SK. 2.<br/> 19,20 = *Mārka P. 10. 31.<br/> 21 = Chānd. 8. 15. 1.<br/> 25 = TaittĀr. 10. 10. 3.<br/> 26 = Çvet. 3. 8; 6. 15.<br/> 29 = *VP. 2. 8. 96.<br/> 105,6 = KP. 2. 2. 12.<br/> 123,4 = *Brh. 4. 3. 16.<br/> 13 = SS. 1. 12.<br/> 1317,18 = ?<br/> 24,25 = Sūrya Purāṇa?<br/> 30,31 = NṛsT. 2. 9. 9.<br/> 147,8 = SK. 20.<br/> 10 = YS. 2. 17.<br/> 12 = Bhag. 13. 21.<br/> 14 = Kāth. 3. 4.<br/> 25 = SS. 1. 55.<br/> 27,28 = YS. 2. 23, 24.<br/> 1510 = Am. 1. 1. 1. 9.<br/> 16,17 = *Sarva-darçana-saṃ-<br/> graha (ed. Bibl.<br/> Ind.) p. 16.<br/> 163 = BrS. 4. 2. 16.<br/> 7,8,11 = Padma Purāṇa?<br/> 1711,12 = Sūrya Purāṇa?<br/> 14 = Cūlikā Upaniṣad 3.<br/> 1914, a = Chānd. 6. 2. 1.<br/> b = *Māitr. 5. 2.<br/> 15 = Chānd. 6. 2. 2.<br/> 2020 = NṛsT. 2. 1. 7, 8.<br/> 21 = LP. ?<br/> 218,9 = VP. 2. 13. 96.<br/> 10,11 = VP. 2. 13. 95.<br/> 14 = VP. 3. 18. 17.<br/> 226,7 = GāudMK. 2. 32, BrB.<br/> 10.<br/> 8,9 = *KP. 2. 11. 6.<br/> 14,15 = ?<br/> 235,6 = Kāth. 6. 17, Çvet.<br/> 3. 13.<br/> 17,18 = *BrB. 13.<br/> 19 = Çvet. 5. 8.<br/> 20 = Bhag. 2. 24.</p> | <p>23,24 = Mbh. 12. 11307b,<br/> 11308a.<br/> 245 = Çvet. 6. 11.<br/> 7 = SS. 1. 7.<br/> 25,26 = SK. 21.<br/> 28,29 = SS. 1. 58.<br/> 36,37 = Bhag. 13. 21.<br/> 2510, a = SS. 3. 24.<br/> b = SS. 3. 37.<br/> 11 = YS. 2. 24.<br/> 20,21 = YS. 2. 24.<br/> 23 = Bhag. 13. 21.<br/> 29,30 = YS. 2. 13.<br/> 30 = ?<br/> 30,31 = NS. 3. 1. 25.<br/> 32,33 = *Mbh. 12. 7762b,<br/> 7763.<br/> 34 = *Mbh. 12. 7751a.<br/> 36,37 = YS. 2. 12, 13.<br/> 261-4 = KP. 2. 2. 20, 21.<br/> 5,6 = NS. 1. 1. 2.<br/> 16 = YS. 2. 26.<br/> 17,18 = YS. 2. 28.<br/> 21,22 = Īç. 11, Māitr. 7. 9.<br/> 23 = BrS. 3. 4. 33.<br/> 25,26 = ?<br/> 27 = BrS. 3. 4. 16.<br/> 2718,19 = ?<br/> 26 = ?<br/> 34 = Bhag. 2. 20.<br/> 289,10 = SS. 1. 19.<br/> 11,12 = GāudMK. 2. 32,<br/> BrB. 10.<br/> 18,19 = Brh. 4. 3. 7.<br/> 22,23 = ?<br/> 2910 = SS. 1. 56.<br/> 12,13 = SS. 1. 59.<br/> 27,28 = SK. 6.<br/> 308,9 = ? Cf. 15534.<br/> 27 = SS. 2. 12.<br/> 32-35 = Bhāgavata?<br/> 36,37 = Garbha Upaniṣad 3.<br/> 37,38 = Pr. 4. 8.<br/> 311,2 = SK. 3.<br/> 6 = ?<br/> 12,13 = SS. 1. 154.</p> |
|---|---|--|



## Index of Quotations, following the Order of the Text.

189

- 24,25 = VP. 1. 2. 43b, 44b.  
 323,4 = VP. 1. 2. 20b, 21a.  
 24,25 = VP. 1. 2. 38.  
 334 = Chānd. 6. 2. 3.  
 12,13 = YS. 2. 22.  
 30a = \*Brh. 1. 4. 2.  
 b = Chānd. 6. 2. 3.  
 33,34 = LP. ?  
 35 = BrS. 2. 4. 12.  
 344-9 = YV. ?  
 35 = MārKP. 37. 38b.  
 359 = BrS. 2. 1. 11.  
 11,12 = M. 12. 106.  
 14 = ? Cf. 122.  
 32 = YS. 4. 23.  
 37,38 = Brh. 2. 4. 5.  
 3611,12 = VP. 1. 4. 51.  
 13,14 = VP. 1. 2. 33.  
 25 = Mbh. 12. 12681a.  
 29 = LP. ? Cf. KP. 2. 2. 16.  
 378 = VP. 1. 5. 5b.  
 11 = KP. ?; \*Mbh. 12. 7852.  
 17,18 = ?  
 23,24 = Mbh. 12. 11419.  
 31 = Brh. 3. 8. 8.  
 33 = Çvet. 4. 10.  
 34 = Çvet. 4. 9.  
 36-38 = ?  
 385 = SS. 1. 24.  
 21,22 = ?  
 3920,21 = YS. 4. 17. (18 Vyāsa.)  
 21,22 = \*YBh. 4. 18.  
 29,30 = SS. 6. 39.  
 407,8 = Chānd. 7. 24. 1.  
 19 = Chānd. 6. 1. 4.  
 27 = BrS. 2. 2. 29.  
 27,28 = \*BrS. 2. 2. 30.  
 28 = Brh. 2. 3. 6.  
 29,30 = BrS. 3. 2. 22.  
 32 = SS. 1. 78.  
 4115 = SS. 1. 6.  
 19 = SS. 1. 2.  
 23,24 = Chānd. 8. 1. 6.  
 25 = SS. 1. 16.  
 4210,11 = BhāgP. 1. 8. 52.  
 14 = SK. 2.  
 21 = TāittĀr. 10. 10. 3.  
 434 = Brh. 2. 4. 5; 4. 5. 6.  
 34 = SS. 6. 28.  
 35 = YS. 1. 4.  
 36,37 = ? Cf. 722,23.  
 38 = YBh. 1. 7.  
 4440,41 = Bhag. 13. 33.  
 457,8 = M. 12. 105.  
 22,23 = SS. 5. 107.  
 464 = SS. 1. 89.  
 16,17 = ?  
 4721-24 = YV. ?  
 25 = Chānd. 6. 2. 3.  
 29,30 = KP. 4. 66.  
 496-9 = \*YBh. 2. 20; 4. 22.  
 14 = SS. 1. 104.  
 24 = SS. 1. 143.  
 32,33 = SS. 1. 105.  
 5111,12 = VP. 1. 14. 35.  
 18 = Çiçupālavadha 2. 59.  
 5215 = \*Kāth. 2. 12.  
 30,31 = SK. 7.  
 5511,12 = Brh. 1. 4. 7.  
 12 = Chānd. 6. 2. 1.  
 12,13 = \*Māitr. 5. 2.  
 13 = Brh. 5. 5. 1.  
 30,31 = YV. ?  
 571,2 = VP. 2. 7. 32.  
 15 = Brh. 1. 4. 7.  
 25 = SS. 1. 110.  
 32,33 = SK. 10.  
 586,7 = SS. 6. 39.  
 31,32 = SK. 11.  
 595,6 = SK. 10.  
 9,10 = VP. 2. 7. 25b, 26a.  
 6020,21 = SK. 13.  
 26,27 = \*VP. 1. 2. 20b, 21a.  
 6111,12 = Chānd. 6. 7. 6.  
 12,13 = YS. 4. 2.  
 621, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 27 = SS. 1. 66.  
 631 = SS. 1. 66.  
 16 = SK. 11.  
 22,23 = SS. 5. 114.  
 31 = SS. 1. 104.  
 645,6 = SK. 17.  
 16,17 = KP. 2. 2. 10.  
 18,19 = ?  
 32,33 = ?  
 6515-18 = YV. ?  
 29 = Çvet. 6. 11.  
 30,31 = Vedānta-sāra 158.  
 33,34 = Brh. 2. 3. 6.  
 6610,11 = ?  
 20 = BrS. 3. 2. 10.  
 21,22 = SS. 5. 116.  
 6715,16 = Çvet. 4. 5.  
 17 = \*Brh. 4. 4. 14; Çvet. 3. 10.  
 683,4 = SS. 6. 63.  
 693,4 = VP. ?; GāudMK. 3. 5.  
 12 = Chānd. 6. 11. 3.  
 19 = SS. 1. 99.  
 21 = BrS. 1. 1. 21.  
 21,22 = BrS. 2. 1. 22.  
 22 = BrS. 2. 3. 43.  
 27,28 = BrB. 12.  
 29,30 = LP. ?  
 701 = Āit. 1. 1. 1.  
 2 = Chānd. 6. 2. 1.  
 8,9 = BrB. 11.  
 27 = BrS. 3. 2. 32.  
 29,30 = Kāth. 4. 15.  
 31 = Muṇḍ. 3. 1. 3.  
 32,33 = ?  
 34,35 = ?  
 38 = \*Bhag. 10. 21.  
 39a = Chānd. 6. 8. 7 seq.  
 b = Brh. 1. 4. 10.  
 715 = Chānd. 6. 8. 7 seq.  
 12,13 = \*Tāitt. 2. 7.  
 21 = Kāth. 5. 10.  
 24 = ?  
 26 = BrS. 4. 2. 16.  
 35 = SS. 1. 154.  
 7211 = ?  
 23 = Am. 1. 1. 4. 13.  
 735,6 = ?  
 7,8 = ?  
 14 = Pāṇini 5. 2. 91.  
 31,32 = Brh. 1. 5. 3.  
 748,9 = SK. 20.  
 21,22 = Mbh. 12. 7879.  
 7518,19 = YS. 2. 22.  
 20,21 = Tāitt. 2. 1.  
 25 = Çvet. 4. 5.  
 32,33 = KP. 12. 28.  
 35,36 = Brh. 2. 3. 6.  
 36 = Chānd. 7. 25. 2;  
 NṛsT. 2. 17.  
 7636 = Brh. 4. 4. 6.  
 771 = Brh. 4. 4. 6.



- 5,6 = Tāitt. 2. 1.  
 12,13 = \*Mund. 2. 1. 3.  
 14,15 = Pr. 6. 4.  
 18,19 = BrS. 2. 3. 15.  
 32 = ? See note to translation of SprBh.  
 781 = SS. 2. 10.  
 8,9 = ?  
 10 = Brh. 2. 4. 10.  
 797 = VāP. 4. 25; Matsya Pur. ?  
 15 = \*Mbh. 12. 7758.  
 26-30 = \*BhāgP. 3. 5. 29-31.  
 33,34 = SK. 25.  
 36 = SS. 2. 21.  
 809 = \*MārkP. 45. 38.  
 23 = \*Chānd. 6. 2. 3; Tāitt. 2. 6.  
 23,24 = Chānd. 6. 5. 4.  
 29,30 = Brh. 3. 2. 13.  
 36,811 = Brh. 2. 4. 12.  
 6 = Mund. 2. 1. 3.  
 9 = ?  
 34 = Brh. 1. 5. 3.  
 8226,27 = ?  
 29,30 = Brh. 4. 3. 23, 26.  
 837 = Am. 1. 1. 4. 11.  
 14,15 = SK. 29.  
 18,19 = BrS. 2. 4. 9.  
 23,24 = Mund. 2. 1. 3.  
 36,37 = SK. 28.  
 842,3 = \*Sāmkhya - tattva-kāumudi on SK. 27.  
 25 = YS. 1. 6.  
 37,38 = YS. 1. 2-4.  
 853-6 = YV. ?  
 12,13 = \*KP. 2. 2. 28.  
 26,27 = SK. 31.  
 8823,24 = \*M. 12. 8.  
 26,27 = BrS. 3. 1. 1.  
 895 = SK. 40.  
 12,13 = SK. 40.  
 901,2 = \*Mbh. 12. 13755b, 13756a.  
 11,12 = SS. 6. 69.  
 14 = NS. 1. 1. 11.  
 27,28 = M. 1. 16.  
 31,32 = ?  
 915,6 = ?
- 16,17 = SK. 39.  
 21,22 = SK. 41.  
 26 = SK. 40.  
 31,32 = YV. ?  
 9214 = Tāitt. 2. 5.  
 18,19 = Brh. 4. 4. 2.  
 25,26 = Chānd. 6. 5. 4.  
 9322 = SS. 3. 20.  
 943 = SS. 3. 16.  
 10 = SK. 46.  
 20 = Īṣ. 11.  
 24 = Cvet. 3. 8; 6. 15.  
 25 = TāittAr. 10. 10. 3.  
 9515 = Chānd. 3. 14. 1.  
 965 = Kāth. 2. 12.  
 12,13 = YS. 1. 34.  
 29,30 = YS. 2. 29.  
 974-6 = Garuḍa Purāṇa ?  
 9,10 = SS. 3. 24.  
 25,26 = SK. 49.  
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.  
 9811,12 = SK. 48.  
 25 = SS. 3. 38.  
 29,30 = SK. 50.  
 9920,21 = SK. 51.  
 1005,6 = YS. 3. 37.  
 7 = SS. 3. 23.  
 11,12 = SK. 52.  
 14,15 = SS. 3. 10.  
 20,21 = SK. 53.  
 10122 = SK. 45.  
 1021,2 = YS. 4. 3.  
 7 = Brh. 4. 4. 6.  
 11,12 = Mund. 1. 1. 9.  
 14,15 = SS. 3. 56.  
 19,20 = SS. 3. 57.  
 22,23 = Kāth. 4. 12.  
 24,25 = ?  
 1031 = SS. 2. 1.  
 12 = SS. 2. 37.  
 1043,4 = Cvet. 1. 10.  
 10,11 = YS. 2. 22.  
 13 = Cvet. 4. 5.  
 10524,25 = Nāradiya ?  
 27,28 = SK. 61.  
 1066,7 = SK. 62.  
 8 = SS. 3. 65.
- 1071,2 = Brh. 2. 3. 6.  
 2 = \*Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.  
 4,5 = Matsya Purāṇa ?  
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, \*12464).  
 14,15 = SK. 64.  
 19,20 = YS. 2. 26.  
 1087,8 = ?  
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.  
 10,11 = Nāradiya Smṛti ?  
 26,27 = YS. 3. 9.  
 34 = NS. 3. 1. 25.  
 1101-6 = Garuḍa Purāṇa ?  
 22 = ?  
 30,31 = BhāgP. 11. 9. 2.  
 33,34 = M. 6. 78.  
 1114 = R. 3. 9. 32.  
 15,16 = \*VP. 2. 13. 30a + 22b.  
 24,25 = ?  
 26,27 = ?  
 33,34 = \*Mbh. 12. 6520, 6647.  
 11210,11 = \*Mbh. 12. 6649.  
 17,18 = ?  
 20-23 = \*MārkP. 41. 18, 19.  
 32,33 = ?  
 1136,7 = \*Mbh. 14. 761.  
 8,9 = VP. 2. 13. 39.  
 12-15 = VP. 3. 18. 103.  
 11410,11 = Cvet. 6. 23.  
 15-18 = Brh. 1. 4. 10.  
 20 = Bhag. 11. 40.  
 1151,2 = Chānd. 5. 4. 1.  
 27,28 = VP. 4. 2. 45c.  
 33,34 = \*VP. 4. 2. 45b.  
 1166-9 = VP. 4. 2. 46.  
 22,23 = \*Yājñavalkya's Dharmaśāstra 3. 141.  
 11715 = SS. 1. 92.  
 11822,23 = \*Brh. 4. 3. 16.  
 11910 = Cvet. 4. 5.  
 11 = Brh. 1. 4. 7.  
 13 = Chānd. 6. 2. 3.



- 16 = Çvet. 6. 11.  
 1205,6 = Brh. 2. 4. 12.  
 25a = Brh. 2. 3. 6.  
 b = Brh. 3. 8. 8.  
 34 = Brh. 2. 4. 12.  
 12110 = \*Brh. 3. 2. 13; 4.  
     4. 5.  
 10,11 = ?  
 24 = ?  
 1223 = Çvet. 6. 11.  
 3,4 = Brh. 2. 3. 6.  
 5,6 = Kaṭh. 3. 15.  
 7 = GāudMK. 2. 32,  
     BrB. 10.  
 7,8 = Chānd. 6. 1. 4.  
 1263 = ?  
 32,33 = Brh. 2. 4. 10; 4.  
     5. 11.  
 1275,6 = NS. 2. 1. 67.  
 7 = SS. 5. 26.  
 13,14 = BrS. 2. 2. 28.  
 16,17 = SS. 5. 26.  
 21a = Brh. 2. 3. 6.  
 b = Brh. 4. 4. 19.  
 21,22 = \*Brh. 4. 3. 22,  
     Brahma Upan-  
     iṣad 2.  
 29,30 = ?  
 12813 = ?  
 18 = SS. 5. 26.  
 33,34 = ?  
 1291,2 = ?  
 4,5 = \*VP. 1. 2. 19.  
 13017 = Chānd. 7. 25. 2.  
 18 = Muṇḍ. 2. 2. 11,  
     NṛsT. 2. 17.  
 29 = Chānd. 7. 25. 2.  
 1311,2 = Ken. 1. 5.  
 23,24 = Chānd. 6. 2. 1.  
 25,26 = Brh. 4. 3. 23-30.  
 27-29 = ?  
 37,38 = Brh. 3. 9. 28.  
 1329 = ?  
 10 = ?  
 18 = Brh. 1. 4. 8.  
 20a = ?  
 b = ?  
 13315,16 = Çvet. 4. 10.  
 22 = Çvet. 6. 19.  
 31 = \*Kaṭh. 2. 12.  
 13422 = ?  
 13519-22 = \*VP. 1. 2. 23.  
 35,36 = M. 1. 27.  
 13934,35 = M. 1. 17.  
 1406 = Kaṭh. 6. 17.  
 7 = \*Mbh. 3. 16763.  
 14115 = ?  
 16 = \*Dhātupāṭha 15.  
     54.  
 33 = Chānd. 6. 5. 4.  
 1421,2 = Chānd. 6. 3. 1.  
 1436,7 = SS. 5. 114.  
 8 = SS. 2. 1.  
 16 = SS. 2. 34.  
 22 = YS. 1. 4.  
 14512,13 = Chānd. 6. 11. 1.  
 14 = SS. 5. 121.  
 18,19 = M. 12. 9.  
 1463 = Çāḡvata 320.  
 14731-34 = \*VP. 2. 13. 98, 99.  
 14824,25 = Kumārasambhava  
     1. 53.  
 1493,4 = YS. 2. 15.  
 5,6 = \*VP. 6. 5. 55.  
 22-25 = ?  
 27,28 = KP. 2. 2. 12.  
 33,34 = SS. 3. 74.  
 15022,23 = VP. 6. 5. 62.  
 1514,5 = \*Chānd. 8. 15. 1.  
 1533,4 = BhāḡP. 3. 7. 11.  
 9 = SS. 6. 25.  
 22-24 = YS. 1. 2-4.  
 25,26 = ?  
 33,34 = BrS. 4. 1. 11.  
 1548 = Muṇḍ. 2. 1. 5.  
 16 = Çvet. 4. 5.  
 15534 = ? Cf. 30s.  
 1566 = \*SS. 3. 58.  
 1574 = Brh. 4. 4. 14, Çvet.  
     3. 10.  
 24 = SS. 6. 48.  
 1588 = GāudMK. 3. 26.  
 10 = ?  
 30 = RV. 10. 190. 3.  
 30,31 = Brh. 4. 4. 19.  
 32 = SS. 6. 52.  
 33 = Brh. 4. 4. 19.  
 1591 = Brh. 4. 4. 19.  
 3 = Bhag. 11. 40.  
 4,5 = Chānd. 6. 1. 4.  
 8,9 = GāudMK. 2. 32,  
     BrB. 10.  
 31,32 = SS. 6. 55.  
 16022,23 = BrB. 13.  
 24 = SS. 5. 114.  
 16115,16 = Çvet. 5. 9.  
 21 = \*Dhātupāṭha 15.  
     54.  
 33-36 = ?  
 16212 = \*Chānd. 6. 2. 3.  
 34 = BhāḡP. 3. 26. 21.  
 16330,31 = SS. 1. 1.  
 1649 = \*Mbh. 3. 14197.  
 11,12 = BhāḡP. 3. 24. 36.  
 16 = Bhag. 11. 32.



## APPENDIX IV.

## INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

Rigveda.	3. 9. 28 = 131 <sup>37,38</sup> .	= 621a.
8. 48. 3 = 92.	4. 2. 4 = 1072.	= 702.
10. 190. 3 = 158 <sup>30</sup> .	4. 3. 7 = 211,12.	= 131 <sup>23,24</sup> .
	= 2818,19.	
Tāittiriya Āraṇyaka.	*4. 3. 16 = 212,13.	*6. 2. 1 = 11.
10. 10. 3 = 9 <sup>25</sup> .	= 123,4.	6. 2. 2 = 1915.
= 42 <sup>21</sup> .	= 118 <sup>22,23</sup> .	6. 2. 3 = 334.
= 94 <sup>25</sup> .	*4. 3. 22 = 210,11.	= 3330b.
	= 127 <sup>21,22</sup> .	= 4725.
Brhad-Āraṇyaka Upaniṣad.	4. 3. 23, 26 = 82 <sup>29,30</sup> .	= 11913.
*1. 4. 2 = 33 <sup>30a</sup> .	4. 3. 23-30 = 131 <sup>25,26</sup> .	*6. 2. 3 = 8023.
1. 4. 7 = 55 <sup>11,12</sup> .	4. 4. 2 = 92 <sup>18,19</sup> .	= 16212.
= 57 <sup>15</sup> .	*4. 4. 5 = 121 <sup>10</sup> .	6. 3. 1 = 142 <sup>1,2</sup> .
= 119 <sup>11</sup> .	4. 4. 6 = 76 <sup>36</sup> .	6. 5. 4 = 80 <sup>23,24</sup> .
1. 4. 8 = 132 <sup>18</sup> .	= 77 <sup>1</sup> .	= 92 <sup>25,26</sup> .
1. 4. 10 = 70 <sup>39b</sup> .	= 102 <sup>7</sup> .	= 141 <sup>33</sup> .
= 114 <sup>15-18</sup> .	= 108 <sup>9</sup> .	6. 7. 6 = 61 <sup>11,12</sup> .
1. 5. 3 = 73 <sup>31,32</sup> .	*4. 4. 14 = 67 <sup>17</sup> .	6. 8. 7 <i>seq.</i> = 70 <sup>39a</sup> .
= 81 <sup>34</sup> .	4. 4. 14 = 157 <sup>4</sup> .	= 715.
2. 3. 6 = 40 <sup>28</sup> .	4. 4. 19 = 127 <sup>21b</sup> .	6. 11. 1 = 145 <sup>12,13</sup> .
= 65 <sup>33,34</sup> .	= 158 <sup>30,31</sup> .	6. 11. 3 = 69 <sup>12</sup> .
= 75 <sup>35,36</sup> .	= 158 <sup>33</sup> .	7. 1. 3 = 75.
= 107 <sup>1,2</sup> .	= 159 <sup>1</sup> .	7. 24. 1 = 407 <sup>8</sup> .
= 120 <sup>25a</sup> .	4. 4. 22 = 107 <sup>2</sup> .	7. 25. 2 = 7536.
= 122 <sup>3,4</sup> .	4. 5. 3 = 84,5.	= 13017.
= 127 <sup>21a</sup> .	4. 5. 6 = 119.	= 13029.
2. 4. 5 = 119.	= 434.	8. 1. 6 = 41 <sup>23,24</sup> .
= 353 <sup>7,38</sup> .	4. 5. 11 = 126 <sup>32,33</sup> .	*8. 12. 1 = 834-36.
= 434.	4. 5. 15 = 107 <sup>2</sup> .	8. 15. 1 = 921.
2. 4. 10 = 78 <sup>10</sup> .	5. 5. 1 = 55 <sup>13</sup> .	*8. 15. 1 = 1514,5.
= 126 <sup>32,33</sup> .		
2. 4. 12 = 80 <sup>36</sup> , 81 <sup>1</sup> .	Chāndogya Upaniṣad.	Īcā Upaniṣad.
= 120 <sup>5,6</sup> .	3. 14. 1 = 95 <sup>15</sup> .	11 = 2621,22.
= 120 <sup>34</sup> .	5. 4. 1 = 115 <sup>1,2</sup> .	= 9420.
3. 2. 13 = 80 <sup>29,30</sup> .	6. 1. 4 = 40 <sup>19</sup> .	Kena Upaniṣad.
*3. 2. 13 = 121 <sup>10</sup> .	= 122 <sup>7,8</sup> .	1. 5 = 131 <sup>1,2</sup> .
3. 8. 8 = 37 <sup>31</sup> .	= 1594,5.	
= 120 <sup>25b</sup> .	6. 2. 1 = 1914a.	Kaṭha Upaniṣad.
*3. 9. 26 = 107 <sup>2</sup> .	= 55 <sup>12</sup> .	2. 12 = 965.



## Index of Quotations, grouped according to their Sources. 193

*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.	5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.	3. 5 = 693,4. 3. 26 = 1588.
Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.	Garbha Upaniṣad. 3 = 3036,37.	Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.
Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.	Cūlikā Upaniṣad. 3 = 1714.	
Taittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.	Nṛsinha-tāpanī Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.	
Āitareya Upaniṣad. 1. 1. 1 = 701.	Brahma Upaniṣad. 2 = 12721,22.	
Çvetāçvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.	Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.	[Yoga] Vāsiṣṭha. [See note to my translation of the SPrBh. 1. 96, page 115.] "Vāsiṣṭhe" ? = 341-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭhe" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.
	Māitri Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.	Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]
	Gāṇḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.	Vedānta Sāra. 158 = 6530,31.
		Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.



10 = 57<sub>32,33</sub>.= 59<sub>5,6</sub>.11 = 58<sub>31,32</sub>.= 63<sub>16</sub>.13 = 60<sub>20,21</sub>.17 = 64<sub>5,6</sub>.20 = 14<sub>7,8</sub>.= 74<sub>8,9</sub>.21 = 24<sub>25,26</sub>.25 = 79<sub>33,34</sub>.28 = 83<sub>36,37</sub>.29 = 83<sub>14,15</sub>.31 = 85<sub>26,27</sub>.39 = 91<sub>16,17</sub>.40 = 89<sub>5</sub>.= 89<sub>12,13</sub>.= 91<sub>26</sub>.41 = 91<sub>21,22</sub>.45 = 101<sub>22</sub>.46 = 94<sub>10</sub>.48 = 98<sub>11,12</sub>.49 = 97<sub>25,26</sub>.50 = 98<sub>29,30</sub>.51 = 99<sub>20,21</sub>.52 = 100<sub>11,12</sub>.53 = 100<sub>20,21</sub>.61 = 105<sub>27,28</sub>.62 = 106<sub>6,7</sub>.64 = 107<sub>14,15</sub>.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

## Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 82<sub>8,29</sub>.\*On SK. 27 = 84<sub>2,3</sub>.

## Sāṃkhya Sūtra.

1. 1 = 163<sub>30,31</sub>.1. 2 = 41<sub>19</sub>.1. 6 = 41<sub>15</sub>.1. 7 = 24<sub>7</sub>.1. 12 = 12<sub>13</sub>.1. 16 = 41<sub>25</sub>.1. 19 = 7<sub>7,8</sub>.= 28<sub>9,10</sub>.1. 24 = 38<sub>5</sub>.1. 55 = 14<sub>25</sub>.1. 56 = 29<sub>10</sub>.1. 58 = 24<sub>28,29</sub>.1. 59 = 29<sub>12,13</sub>.1. 66 = 62<sub>27</sub>.= 63<sub>1</sub>.1. 78 = 40<sub>32</sub>.1. 89 = 46<sub>4</sub>.1. 92 = 117<sub>15</sub>.1. 99 = 69<sub>19</sub>.1. 104 = 49<sub>14</sub>.= 63<sub>31</sub>.1. 105 = 49<sub>32,33</sub>.1. 110 = 57<sub>25</sub>.1. 143 = 49<sub>24</sub>.1. 154 = 31<sub>12,13</sub>.= 71<sub>35</sub>.2. 1. = 103<sub>1</sub>.= 143<sub>8</sub>.2. 10 = 78<sub>1</sub>.2. 12 = 30<sub>27</sub>.2. 21 = 79<sub>36</sub>.2. 34 = 143<sub>16</sub>.2. 35 = 71<sub>7,18</sub>.2. 37 = 103<sub>12</sub>.3. 10 = 100<sub>14,15</sub>.3. 16 = 94<sub>3</sub>.3. 20 = 93<sub>22</sub>.3. 23 = 100<sub>7</sub>.3. 24 = 25<sub>10a</sub>.= 97<sub>9,10</sub>.3. 37 = 25<sub>10b</sub>.3. 38 = 98<sub>25</sub>.3. 56 = 102<sub>14,15</sub>.3. 57 = 102<sub>19,20</sub>.\*3. 58 = 156<sub>6</sub>.3. 65 = 106<sub>8</sub>.3. 74 = 149<sub>33,34</sub>.5. 1 = 53<sub>4,35</sub>.5. 26 = 127<sub>7</sub>.= 127<sub>16,17</sub>.= 128<sub>18</sub>.5. 107 = 45<sub>22,23</sub>.5. 114 = 63<sub>22,23</sub>.= 143<sub>6,7</sub>.= 160<sub>24</sub>.5. 116 = 66<sub>21,22</sub>.5. 121 = 145<sub>14</sub>.6. 25 = 153<sub>9</sub>.6. 28 = 43<sub>34</sub>.6. 39 = 39<sub>29,30</sub>.= 58<sub>6,7</sub>.6. 48 = 157<sub>24</sub>.6. 52 = 158<sub>32</sub>.6. 55 = 159<sub>31,32</sub>.6. 63 = 68<sub>3,4</sub>.6. 69 = 90<sub>11,12</sub>.6. 70 = 62<sub>3</sub>.

## Yoga Sūtra.

1. 2-4 = 84<sub>37,38</sub>.= 153<sub>22-24</sub>.1. 4 = 7<sub>13</sub>.= 43<sub>35</sub>.= 143<sub>22</sub>.1. 6 = 84<sub>25</sub>.1. 26 = 337<sub>38</sub>.1. 34 = 96<sub>12,13</sub>.2. 12, 13 = 25<sub>36,37</sub>.2. 13 = 25<sub>29,30</sub>.2. 15 = 82<sub>4,25</sub>.= 149<sub>3,4</sub>.2. 16 = 6<sub>21</sub>.2. 17 = 14<sub>10</sub>.2. 22 = 33<sub>12,13</sub>.= 75<sub>18,19</sub>.= 104<sub>10,11</sub>.2. 23, 24 = 14<sub>27,28</sub>.2. 24 = 25<sub>11</sub>.= 25<sub>20,21</sub>.2. 26 = 26<sub>16</sub>.= 107<sub>19,20</sub>.2. 28 = 26<sub>17,18</sub>.2. 29 = 96<sub>29,30</sub>.3. 9 = 108<sub>26,27</sub>.3. 37 = 100<sub>5,6</sub>.4. 2 = 61<sub>12,13</sub>.4. 3 = 102<sub>1,2</sub>.4. 17 (or 18) = 39<sub>20,21</sub>.4. 23 = 35<sub>32</sub>.

## Vyāsa's Yoga Bhāṣya.

1. 7 = 43<sub>38</sub>.1. 52 = 7<sub>33</sub>.2. 17 = 71<sub>4,15</sub>.\*2. 20 = 49<sub>6-9</sub>.3. 49 = 7<sub>33</sub>.\*4. 18 = 39<sub>21,22</sub>.4. 22 = 49<sub>6-9</sub>.

## Nyāya Sūtra.

1. 1. 2 = 26<sub>5,6</sub>.1. 1. 11 = 90<sub>14</sub>.



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2. 1. 67 = 1275,6. 3. 1. 25 = 2530,31. = 10834.	12. 12681a = 3625. *12. 13755b = 901. *12. 13756a = 902.	6. 7. 22 = 216,17. ? = 693,4. [See translation of SPrBh., p. 165, note.]
Sarva Darçana Saṁgraha. *Page 16 end (ed. Bibl. Ind.) = 1516,17.	*14. 761 = 1136,7.	Kūrma Purāṇa. [Īṣvara Gītā: See note to my translation of SPrBh., p. 22.]
Mahā Bhārata. *3. 14197 = 1649. *3. 16763 = 1407.	Manu. 1. 16 = 9027,28. 1. 17 = 13934,35. 1. 27 = 13535,36. 6. 76-78 = 1077-12. 6. 78 = 11033,34. *12. 8 = 8823,24. 12. 9 = 14518,19. 12. 105 = 457,8. 12. 106 = 3511,12.	2. 2. 10 = 6416,17. 2. 2. 12 = 105,6. = 14927,28. 2. 2. 16, cf. 3629. 2. 2. 20, 21 = 261-4. *2. 2. 28 = 8512,13. 2. 11. 6 = 228,9. 4. 66 = 4729,30. 12. 28 = 7532,33. ? = 320,21. ? = 3711.
(Bhagavad Gītā.) [Cited as a separate work.]	Yājñavalkya's Dharma- śāstra. *3. 141 = 11622,23.	Garuda Purāṇa. ? = 974-6. ? = 1101-6.
2. 20 = 2734. 2. 24 = 2320. 2. 39 = 520. 3. 27 = 214,15. 3. 29 = 23,4. *10. 21 = 7033. 11. 32 = 16416. 11. 40 = 11420. = 1593. 13. 21 = 1412. = 2436,37. = 2523. 13. 33 = 4410,41. 16. 8 = 234.	Viṣṇu Purāṇa. *1. 2. 19 = 1294,5. 1. 2. 20b, 21a = 323,4. *1. 2. 20b, 21a = 6026,27. *1. 2. 23 = 13519-22. 1. 2. 33 = 3613,14. 1. 2. 38 = 3224,25. 1. 2. 43b, 44b = 3124,25. 1. 4. 51 = 3611,12. 1. 5. 5b = 378. 1. 14. 35 = 5111,12. 1. 17. 83 = 45,6. 2. 7. 25b, 26a = 599,10. 2. 7. 32 = 571,2. *2. 8. 96 = 929. *2. 13. 22b = 11116. *2. 13. 30a = 11115. 2. 13. 39 = 1138,9. 2. 13. 95 = 2110,11. 2. 13. 96 = 218,9. *2. 13. 98, 99 = 14731-34. 3. 18. 17 = 2114. 3. 18. 103 = 11312-15. *4. 2. 45b = 11533,34. 4. 2. 45c = 11527,28. 4. 2. 46 = 1166-9. *6. 5. 55 = 1495,6. 6. 5. 62 = 15022,23.	Padma Purāṇa. ? = 412-32. ? = 167,8,11.
(Mokṣadharmā.) *12. 6520 = 11133,34. *12. 6647 = 11133,34. *12. 6649 = 11210,11. 12. 7663b = 315. *12. 7664a = 316. *12. 7751a = 2534. *12. 7758 = 7915. *12. 7762b = 2532. *12. 7763 = 2533. *12. 7852 = 3711. 12. 7879 = 7421,22. 12. 11198a = 34. 12. 11307b = 2323. 12. 11308a = 2324. *12. 11409b = 514. *12. 11410a = 515. 12. 11419 = 3723,24. 12. 11676a = 33. 12. 12463 = 1077,8. *12. 12464 = 1079,10.	Bhāgavata Purāṇa. 1. 8. 52 = 4210,11. *3. 5. 29-31 = 7926-30. 3. 7. 11 = 1533,4. 3. 24. 36 = 16411,12. 3. 26. 21 = 16234. 11. 9. 2 = 11030,31. ? = 3032-35.	Matsya Purāṇa. ? = 797. ? = 1074,5.
	Mārkaṇḍeya Purāṇa. *10. 31 = 919,20. 37. 38b = 3435. *41. 18, 19 = 11220-23. *45. 38 = 809.	Liṅga Purāṇa. ? = 2021. ? = 3333,34. ? = 3629. ? = 6923,30.



Vāyu Purāṇa. 4. 25 = 797.	Parāgara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.	Pāṇini. 5. 2. 91 = 7314.
Sūrya Purāṇa. ? = 1324,25. ? = 1711,12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 14116. = 16121.
Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 248, note.] ? = 10524,25. ? = 10810,11.	Kumārasambhava. 1. 53 = 14824,25. Ciçupālavadha. 2. 59 = 5118.	Amarakoṣa. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223. Çāçvata. 320 = 1463.

## QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122,23. Cf. 3514.	? = 7032,33.	? = 11217,18.
? = 211.	? = 7034,35.	? = 11232,33.
? = 722,23. Cf. 4336.	? = 7124.	? = 12110,11.
? = 1317,18.	? = 7211.	? = 12124.
? = 2214,15.	? = 735,6.	? = 1263.
? = 2530.	? = 737,8.	? = 12729,30.
? = 2625,26.	? = 7732.	? = 12813.
? = 2718,19.	[See note to translation of 7732.]	? = 12833,34.
? = 2726.	? = 788,9.	? = 1291,2.
? = 2822,23.	? = 819.	? = 13127-29.
? = 308,9. Cf. 15534.	? = 8226,27.	? = 1329.
? = 316.	? = 9031,32.	? = 13210.
? = 3514. Cf. 122.	? = 915,6.	? = 13220a.
? = 3717,18.	? = 9727,28.	? = 13220b.
? = 3736-38.	[Cf. Appendix III.]	? = 13422.
? = 3821,22.	? = 10224,25.	? = 14115.
? = 4336,37. Cf. 722,23.	? = 1087,8.	? = 14922-25.
? = 4616,17.	? = 11022.	? = 15325,26.
? = 6418,19.	? = 11124,25.	? = 15534. Cf. 308.
? = 6432,33.	? = 11126,27.	? = 15810.
? = 6610,11.		? = 16133-36.





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This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

## *Sanskrit Text in English Letters.*

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.



### *Perry's Sanskrit Primer.*

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

### *Kaegi's Rigveda.*

The Rigveda: the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

### *Hopkins's Religions of India.*

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's Religions of India, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.



*Elwell's Jātakas (Pāli).*

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

*Philadelphia Oriental Studies.*

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

*Jackson's Avesta Grammar.*

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

*Jackson's Avesta Reader.*

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

*Other Avestan Works.*

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.



The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

### *Harvard Oriental Series.*

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā : or Bodhisattvāvadāna-mālā, by Ārya-cūra ; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya : or Commentary on the exposition of the Sāṃkhya philosophy ; by Vijñānabhikṣu ; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

"In spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

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This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahip ; while the sections of chapter v. are about Buddhist monastic life.

























